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From Correspondence of the New York Observer.

### Views Entertained in England of American Revivals.

LONDON, Nov. 10, 1833.

"The French," says Bulwer in his *England and the English*, "the French would make religion the subject of wit; the English, more reverent, but not more wise, would reduce it to a matter of business. But if we profess religion at all, if we once convince ourselves of its nobler and more exalting uses, of its power to elevate the virtues, as well as to check the crimes of our kind we must be careful how we tear it from the support of the emotions, and divorce from its allegiance the empire of the heart."

"Religion," says the same authority, "wanes from a nation, as poetry vanishes from religion. Religion has nothing to do with rationalism; it must be a sentiment, an emotion, forever present with us—pervading, coloring, and exalting all. It is love with a sacred name, and for a sacred object—it is the love of God. Philosophy has no middle course; it can decide only between scepticism and an ardent faith."

Again: "A love for *decencies and decencies alone*—a conclusion that all is vice which dispenses with them, and all hypocrisy which would step beyond them—damps the zeal of the Established Clergy. It is something disreputable to be too eloquent. The aristocratic world does not like either clergymen or women to make too much noise. A *very* popular preacher, who should in the pulpit be carried away by his fervor for the souls of his flock, who should use an extemporaneous figure of speech, or too vehement a gesticulation, would be considered as betraying the dignity of his profession. Boussett would have lost his character with us, and St. Paul have run the danger of being laughed at as a mountebank.

"Walk into that sacred and well-filled edifice—it is a fashionable church. You observe how well cleaned and well painted it is; how fresh the brass nails and the red cloth seem, and the gentle folk's pews; how respectable the clerk looks; the curate too is considered a very gentleman-like young man. The rector is *going to begin the sermon*. He is a very learned man. People say he will be a bishop one of these days, *for he edited a Greek play, and was private Tutor to Lord Glitter*. Now observe him—his voice, how monotonous! his manner, how cold! his face, how composed!—yet what are his words! 'Fly the wrath that is to come! Think of your immortal souls! Remember, oh remember! how terrible is the responsibility of life! how strict the account! how suddenly it may be demanded!' Are *these* his words! They are certainly of a passionate *import*, yet are they *doled* out in the tone of a lazy man, who should say 'John, how long is it to dinner?' Why, if the calmest man in the world were to ask a game-keeper not to shoot his favorite dog, he would speak with a thousand times more energy. And yet this preacher is endeavouring to save the souls of a whole parish—of all his acquaintance—all his friends—all his relations—his wife and his six children whose immortal welfare must be still dearer to him than their temporal advancement! And yet what a wonderful command over his emotions! I never saw a man so cool in my life! "But, my dear sir," says the fashionable purist, "that coolness is *decorum;* it is the proper characteristic of a clergyman of the Establishment."

"This singular coldness—this absence of eloquence, almost of the appearance of human sympathy, which characterize the addresses of the Established church, *are the result of the aristocratical influences*, which setting up Ridicule as the criminal code, produce what is termed *good taste* as the rule of preaching. *The members of the Aristocracy naturally give the tone to the members of the Established Church*, and thus the regard for the conventional quiet of good breeding destroys that enthusiasm, that should belong to the preacher of religion.

"The *livings* of the church are chiefly the property of the aristocracy; and the patron of a benefice very naturally bestows it on his own relations, or intimate acquaintances. Thus the preaching of salvation really becomes a family office, and the wildest rakes of a college are often especially devoted to the cure of souls.(!) Any one who has received an University education knows well, how common it is to see among the noisiest and wildest students the future possessor of the most tempting preferments. The rake, however, once made a clergyman, usually alters prodigiously in *external seeming*; but though the neophite ceases to be a *bad* man, I doubt exceedingly, if he can be said to have become a *good* one. He enters into the common moralities of social existence—visits, feasts, plays a rubber, and reads the *John Bull* according to the appointed orbit of hebdomedary pursuits. But where that continued self-sacrifice—where that exalted charity—where that intimate familiarity with the poor—that unwearied exertion for their comfort, their education, their improvement—that household sympathy with their wants—that tender control over their conduct, which Goldsmith might paint, but which Oberlin practised?"

And all this from a man, who is himself a member, a friend, and an advocate of the Establishment, and a member of the British Parliament.

Judge ye then, if I have said too much in averring, that the religion of the Church of England is a religion of *civilized decencies*; practically and generally, it knows little of repentence and of the inward graces of Christianity. There are few, very few, that dare to preach such doctrines in real earnestness. To urge a whole people into that way of reformation, which the gospel enjoins, would be regarded as madness, alike in people and priests. And how could it be otherwise under such a constitution of society as has existed and operated here for so many ages!

Dissenters are generally an improved version, a new and better edition of this visible epistle of Christ; but it would be a miracle, in the circumstances in which they are placed, if they had been thoroughly redeemed. Some of them—nay, many, I am happy to say, are very honest and very earnest. They have labored and still labor to get out of this spiritual thraldom, their ministers leading the way. But it is a mighty work, and the stamp of a common character, not yet altogether effaced, still resteth upon them all.

We may be right, or we may be wrong in America in our views of conversion, and of those influences human and divine, concerned in it. But certain it is that speculations on this subject are very practical. And it is no less certain, that the speculations of those American divines on this point, who have been most active and efficient in promoting religion, and as instruments in the conversion of sinners, generally differ in no small degree from the most evangelical and most useful ministers of this country, whether in the established church or out of it. They differ on two material points: first, as to the nature of conversions, and next, as to the social, or sympathetic influence of religion. They generally regard conversion here, as the establishment and confirmation of Christian character by habit. Ordinarily it seems to be supposed, that it takes a person some considerable time to become a Christian. And as to the sympathetic power of religion, where one mind is influenced by another, and so on, till a multitude of individuals are involved in a like state of feeling, either of a deep sense of sin, or of the joy of felt pardon, it seems not to be understood here at all. The religion of the heart, with those who believe in it in England, seems to be a sort of undefinable mystery; with us, if I mistake not, it is experimental philosophy; that is, it is something to be looked at—to be ascertained. We use the term conversion, as synonymous with regeneration, and regard it, as comprehending not a space, but a point of time. It is the change wrought in the heart by the Spirit of God from sin to holiness, when the subject is "created anew in Christ Jesus." Ordinarily we refer a certain class of feelings, of a character more or less marked, to the unregenerate state of the heart, after the mind is awakened to anxious inquiry; and another class equally marked, we regard as evidence of conversion, or regeneration. Philosophically, we regard this change, that is, from sin to holiness, as instantaneous, although the moment, or hour, or day, cannot always be known. It is however with us supposed to be often quite obvious to the subject. Christian character, as the result of habit, is afterwards formed by a course of holy obedience.

But here, a person religiously disposed, seems to be regarded as undergoing the process of conversion. They do not like what are called sudden conversions, and they estimate the evidence of a genuine conversion somewhat according to the time it has occupied. What we regard as the proof of conversion is here set down as its cause. They do not like the excitement of deep feeling in religious inquirers, but consider it better to be avoided. Hence the character of conversions is not very decidedly marked. No advantage is taken of sympathy, but each case is rather kept separate and insulated. So far as I have been able to learn, the tendencies of a prevailing religious feeling to sympathise, and thus to spread, are checked and controled, lest there should be too much excitement.

With these indistinct and vague notions of conversion, and with a prevailing prejudice against public religious excitement,—a prejudice, no doubt, to be traced to the influence of the cooler temperament of the Established church,—any such events, as we understand by revivals of religion, are hardly to be expected. Neither ministers nor people are prepared for them. I think, that the majority of the best wishers for religion in this country would be alarmed at their occurrence. It is morally impossible for the very best of men, born and educated in the religious atmosphere of England, to escape the influence, in such matters, of that public opinion, which has been formed under the sway of such a spiritual hierarchy, and which runs through every vein of the community.

### Covetousness.

Indeed, I confess, other sins wear the devil's cognizance and livery apparently, and more openly; but this always wears a *cloak;* ye shall never see covetousness without its *cloak*, as the apostle terms it. For this sin is generally in credit in the world, and therefore they do not let it go naked, but clothe it, and provide it a cloak, not clothe it with the name of any vice or sin, by any means; but under tolerable and creditable names, as thrift, good husbandry, honest care of a man's own, and care of the main chance, &c. And so they esteem it the main chance it seems, for a covetous man will part with his soul before he will part with his covetousness; and they have Scripture ready to protect and defend them; as, *he that provideth not for his own, especially for them of his own house, hath denied the faith, and is worse than an infidel;* and so they bring it in as a duty, that they ought to be scraping and covetous.

We may endeavor to uncase or unlock the covetous man by two words: *one* is that before named, *nor a cloak of covetousness*, it is never without a cloak, as I said; and the *other* is in Timothy, where it is called *the root of all evil.*—What a world of evils grow up from covetousness, as, if we had time, we might shew. In short, it excludes all love and fear of God, and all love and pity to men, and all care of our neighbour's good, and so breaks the whole law. It will make men oppress, cozen, deceive, lie, sell a good conscience for every trifle; in short it will make a man turn back upon all religion, forsake the faith, and consequently salvation, as it is there and in the foreigoing verse expressed; *the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* Beloved, I tell you, it is such a sin, that if ever God touch the heart about it, it will endure great sufferings, before it can ever forsake it. The apostle saith, *they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men into destruction and perdition.* It is such a subtile snare so cunningly contrived, and so full of fair pretences, that let a man be once in love with money, he knows not which way to wind out, but it will so fetter and entangle him, as to procure his everlasting destruction and perdition.

Indeed friends, it is a very hard thing to uncase this sin, because care and diligence are proper and right, and the truth is, this is its cloak; diligence, I say, is a cloak for covetousness, never off his back, whereby it is she'tered against all reproof.

Covetousness standeth in the greatest opposition to the life and truth of grace. For where this sin getteth head, it eats out the heart and life of grace; insomuch, that though it be not quite lost, yet there is scarcely any to be percieved, the spirit, and the working of it, being almost quite extinct; if the person have life, yet there is none to be percieved by himself or others. And therefore saith the apostle, *The love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* Nay, it hath not only caused some to err from the faith, and so wounded their own souls; but it hath caused others to fall quite away from the faith, and turn apostates: *Demas hath forsaken me, and hath embraced this present world.* And yet now-a-days, where is there a man, even among professors, who is free from this iniquity, for nearly all are most deeply guilty of this defiling and dangerous sin of covetousness! and I think, in no age it ever abounded more than in this. Yet beloved, let me tell you, though your hearts were as mountains of rich mines, and sparkling graces, in shew, yet this one sin loved and delighted in, will consume and eat out all, and make you as barren, as the most barren heath, and there will nothing be in you that is good.

David in his prayer, has these words: *incline my heart unto thy commandments, and not unto covetousness;* intimating, that those that love covetousness, regard none of God's commandments: and had I time, I could shew you at large, how covetousness is the breach of all the commandments.—*Dr. Everard.*

### Eternity of God.

The eternity of God is a subject of contemplation, which, at the same time that it overwhelms us with astonishment and awe, affords us an immoveable ground of confidence in the midst of a changing world. All things which surround us, all these dying, mouldering inhabitants of time, must have had a Creator, for the plain reason that they could not have created themselves. And their Creator must have existed from all eternity for the plain reason that the first cause must necessarily be uncaused. As we cannot suppose a beginning without a cause of existence, that which is the cause of all existence must be self-existent, and could have had no beginning; and as it had no beginning, so also, as it is beyond the reach of all influence and control, as it is independent and almighty, it will have no end.

Here, then, is a support which shall never fail; here is a foundation which can never be moved, the everlasting Creator of countless worlds, "the high and lofty One that inhabiteth eternity." What a sublime conception! *He inhabits eternity*, occupies this inconceivable duration, pervades and fills throughout this boundless dwelling. Ages on ages before even the dust of which we are formed was created, *He* had existed in infinite majesty, and ages on ages will roll away after we have all returned to the dust whence we were taken, and still *He* will exist in infinite majesty, living in the eternity of his own nature, reigning in the plentitude of his own omnipotence, forever sending forth the word which forms, supports, and governs all things, commanding new created light to shine on new created worlds, and raising up new created generations to inhabit them.

The contemplation of this glorious attribute of God is fitted to excite in our minds the most animating and consoling reflections. Standing as we are, amid the ruins of time and the wrecks of mortality, where every thing about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and preceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no hope nor support, because they were so feeble themselves—we can look to the throne of God: change and decay have never reached it; the revolution of ages has never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing toward it, but it is fixed, and can never be disturbed.

And blessed be God, who has assured us by a revelation from himself, that the throne of Eternity is likewise a throne of mercy and love; who has permitted and invited us to repose ourselves and our hopes on that which alone is everlasting and unchangeable. We shall shortly finish our allotted time on earth, even if it should be unusually prolonged. We shall leave behind us all which is now familiar and beloved, and a world of other days and other men will be entirely ignorant that once we lived. But the same unalterable Being will still preside over the Universe, through all its changes and from his remembrance we shall never be blotted. We can never be where He is not, nor where He sees, and loves, and upholds us not. He is our Father and our God forever. He takes us from earth that He may lead us to heaven, that He may refine our nature from all its principles of corruption, share with us His own immortality, admit us to His everlasting habitation, and crown us with His eternity.

### EXAMPLE.

How shall all the Lord's people be prophets? How shall they all be preachers of righteousneess? By their godly axample. He preaches the gospel with the greatest effect, who illustrates its truth by showing, experimentally, its moral power. For instance, one man can prove in a logical argument that religion is true, and that it will produce the several Christian graces which the Bible attributes to it. His hearers may admire his eloquence; but they wish to see the experiment tried, before they believe. It may look reasonable as a theory, but how will it work in practice? Another man knows nothing about how to reason. He cannot confute the gainsayer in argument. But he can "*work out*" the theory by experiment and thus prove it to be true. Now, which of the two men has furnished the best proof? The latter, undeniably. His argument every child can understand and feel. It is a living proof; not simply heard on the Sabbath, but seen every day of the week. It is not an abstract speculation, which few can understand, or which sophistry can evade. It stands before the eye, a stubborn fact. It cannot be confuted. This is the kind of preaching that is to save sinners, and to confound infidelity. What gave to the primitive saints such wonderful success? Was it merely the preaching of apostles? It was the holy living of the disciples. These were the "living epistles, known and read of all men." These were the standing evidences of the power of truth. Such demonstration had all the advantage of experiment in philosophy, over the mere statement of a theory.

We mention these things, to show our readers how every one of them may preach the gospel. They need not ascend the pulpit to do it. The loudest preaching is their example, when they go out and when they come in. This is practicable, constant, intelligible, and incontestible proof. It reaches the heart where no other argument could penetrate. It is addressed to many who will listen to no proof beside. It is preaching the gospel to every one.

We might reverse the picture, and show that an example among Christians is the chief support of impenitence, and the strong fortress of unbelief. But this is unnecessary. Every one who has observed the subterfuges of the wicked, knows full well where their hiding places are.

Do Christians wish to be good? Would they be preachers of righteousness? Would they be the instruments of turning many to the Lord? How shall they do it? By the example of sound godliness. This will disturb the repose of the impenitent, and confound the sophistry of the sceptical. This will break up the dreadful apathy of the world, and cause streams of salvation to break out in the desert. Religion is always revived, when Christians act out the truth. The church becomes all glorious within, and her light shines all powerful on those without. Then the Lord shall arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. So the heathen shall fear the name of the Lord; and all the kings of the earth shall know His glory.—*Western Recorder.*

### The Misery of Vice.

In counterpart to those sweets and satisfactions of virtue, is the essential and inherent bitterness of all that is morally evil. We repeat, that, with this particular argument, we do not mix up the agonies of remorse. It is the wretchedness of vice in itself, not the wretchedness which we suffer because of its recollected and felt wrongness that we now speak of. It is not the painfulness of the compunction felt because of our anger, upon which we at this moment insist; but the painfulness of the emotion itself; and the same remark applies to all the malignant desires of the human heart. True, it is inseparable from the very nature of a desire, that there must be some enjoyment or other, at the time of its gratification; but, in the case of these evil affections, it is not unmixed enjoyment. The most ordinary observer of his own feelings, however incapable of analysis, must be sensible, even at the moment of wreaking, in full indulgence of his resentment, on the man who has provoked or injured him, that all is not perfect and entire enjoyment within; but that, in this, and indeed in every other malignant feeling, there is a sore burden of disquietude, and unhappiness tumultuating in the heart, and visibly pictured on the countenance. The ferocious tyrant who has only to issue forth his mandate, and strike dead at pleasure the victim of his wrath, with any circumstance too of barbaric caprice and cruelty, which his fancy in the waywardness of passion unrestrained and power unbounded might suggest to him; he may be said to have experienced through life a thousand gratifications, in the solaced rage and revenge, which, though ever breaking forth on some new subject, he can appease again every day of his life by some new execution. But we mistake it if we think otherwise than that in spite of these distinct and very numerous, nay daily gratifications, if he so choose, it is not a life of fierce internal agony notwithstanding. It seems indispensable to the nature of every desire, and to form part indeed of its very idea, that there should be a distinctly felt pleasure of at least, a removal at the time of a distinctly felt pain in the act of its fulfilment; yet whatever recreation or relief may have thus been rendered, without doing away the misery often in the whole amount of it the intense misery, inflicted upon man by the evil propensities of his nature. Who can doubt for example the unhappiness of the habitual drunkard? and that, although the ravenous appetite, by which he is driven along a stormy career, meets every day, almost every hour of the day, with the gratification that is suited to it. The same may be equally affirmed of the voluptuary, or of the extortioner, or of the liar. Each may succeed in the attainment of his specific object; and we cannot possibly disjoin from the conception of success, the conception of some sort of pleasure, yet in perfect consistency, we affirm, with a sad and heavy burden of unpleasantness or unhappiness on the whole. He is little conversant with our nature who does not know of many a passion belonging to it, that may be the instrument of many pleasurable, nay delicious or exquisite sensations and yet be a wretched passion still; the domineering tyrant of a bondsman, who at once knows himself to be degraded, and feels himself to be unhappy. A sense of guilt is one main ingredient of this misery, yet physically, and notwithstanding the pleasure of the relief inseparable at the moment from every indulgence of the passion, there are other sensations of bitterness, which of themselves, and apart from remorse, would cause the suffering to preponderate.—*Chalmers.*

### Mathew Henry's Rules for Sanctifying the Sabbath.

Let the difference which you put between the Sabbath and other days be from conscience, not from custom.

Have an eye to Christ; mark the promise Isa. 8: 13, 14. Do your Sabbath work in dependence on the Spirit: pray that the Spirit would help your infirmities, move upon the waters, stir the pool, and help you in. Prepare for the Sabbath before it comes. Remember that we read in the gospel of the preparation; that is, the day before the Sabbath. Do, however as well as you can to set the house in order; especially to set the heart in order; see that nothing be done on the Lord's day which might as well have been done the day before. God is gracious in his allowances; let us not abuse our liberty. Review the six days' work as God did; you will find all very bad. Renew repentance; I will wash my hands and begin the day with good thoughts. Wake with God; bid the Sabbath welcome; go forth to meet it; think of Christ's resurrection; think of his waking early in the morning. Set God before you in all your Sabbath work; do it as unto the Lord, see his eye upon you, and let your eye be upon him. It is the Sabbath of the Lord your God, from him you hear, to him you are to speak; it is he with whom you have to do every day, especially this day. Fill up Sabbath time with duty; be good stewards of it; redeem it; lose no part of it; it is all precious. Instruct your families in the things of God. You would not starve their bodies, do not starve their souls. Pray with them; let them not be doing your work when they should be doing God's, further than necessity requires. Let there be a manifest difference between that day and other days, in your houses. Go from one duty to another, as a bee from flower to flower. Remember the nature of the work, the necessity and excellency of it. Sabbaths come but seldom, therefore be diligent. Let all that is in you be at work, like all hands on a harvest day, attend to secret, family, and public ordinances; be more mild than on other days; show that you have laid by the world, keep it holy by employing it in holy work, or else you keep the Sabbath no better than the brutes, for they rest. Holy work is to be done every day, but on this day it must be the work of the day; do common actions on that day after a godly sort; feed the body that it may be fit to serve the soul; take care it be not unfitted; eat and drink as those who must pray again. Pray against that which may take you off from your Sabbath work; be much in praise; sing praises. Carry the Sabbath with you into the week; let it relish with all your converse; you have many thoughts of the world on Sabbath days, have as many thoughts of God on week days. Every Sabbath day think much of heaven, have it in your mind, have it in your eye; that is the general assembly, get ready for it.

### How to Conduct A Sunday School.

We are often asked for plain directions on the proper manner of teaching Sunday schools, and have availed ourselves of every means of help to meet the demand. To show the most interesting and profitable manner of conversing with children, and illustrating Divine truth to their understanding, we have copied the best specimens that we could find in the books prepared for the young, and for the guidance of teachers. The indispensable necessity on the part of teachers, of understanding the lessons themselves, and of studying to explain them in a plain, familiar, child-like manner, has been dwelt on constantly. Our Union Questions, guide the teacher to the most important subjects of inquiry that arise on every lesson, and a small portion of time devoutly allotted to preparation, with the aid of the Bible Dictionary, Biblical Antiquities, &c. may furnish an intelligent teacher with as much explanatory matter as most classes of children need. But again we are told that all teachers are *not* intelligent; that some are as ignorant as the classes which are put under their care, and have never given any thing like study to the Bible. There may, possibly, be cases in which it is right that such persons may be employed in some department of Sunday-school teaching. And the best advice to them is that they form themselves into a class, and read the Scriptures carefully. If they can procure the assistance of a minister or some other pious and intelligent person, it will be a great advantage. If this is not practicable, let them meet once a week, and read portions of the Scripture, verse by verse, until they become familiar with the sense as well as the sound of the words. To assist them in obtaining a general view of the manners, customs, religion &c. of the people about whom they read, they, should read such works as 'Biblical Antiquities,' 'Selumiel,' &c. some of the little works in the Sunday school library, as 'Elnathan,' 'Scripture Illustrations,' &c. In reading the New Testament, especially, they should be careful to read it as a number of different books, yet taken together, forming one infaliblo guide. In reading the gospels, therefore, they should compare the accounts given by the different writers of the same event; the time, place, circumstances, people addressed, &c. should also be considered, in order to understand fully many of the declarations of our Lord. So in reading the epistles, the character and history of the writers should be remembered as they are given in the gospels or in the book of the Acts. When about to read the epistles to the Corinthians, for example, let the first inquiry be, how came Paul to write a letter to the Christians at Corinth? how did he know them. By turning to his history in the Acts, light will be thrown on those questions and the meanings of the letters will be better seen. Let each of them be then read as a whole letter. —Every difficulty may not be removed, but the reading of the Bible will be much more profitable and interesting when these facts are known.

A good way of fixing the attention and of making the meaning more clear is to attempt to express the ideas of the sacred writers in our own language. This has been done on a large scale by Dr. Doddridge, in his Family Epositor, which is like reading the New Testament, and explaining as you read.

This plan keeps up the attention and requires you to think of every word and its connexion.

A few common-sense practices like these will be of great service in preparing for Sun day-school teaching.—*S. S. Journal.*

### Anecdotes.

A DEAF AND DUMB LADY.—An educated deaf and dumb lady told her friend in Ireland, a few years ago, that the first time she went to church after her mind had been impressed with the truths of Christianity, she saw over the pulpit the words, "Faith cometh by hearing," which occasioned her great unhappiness; for she feared that, as she had not hearing, she could not possess faith, but shortly after, finding the passage in her Bible, and that it was followed by the words "and hearing by the word of God," she clasped the book to her heart, rejoicing that there was yet a way in which faith could reach even her.

A LITTLE BOY.—Every one who loves the Bible, must be desirous to extend it. A little boy, the son of the Rev. R. Knill, of St. Petersburgh, died before he was three years old. A glazier was at work at his father's house, when this little boy inquired if he could read; gave him a Mew Testament, and directed him to consider that striking passage, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." Matt. vi. 6.

DR. YOUNG.—Dr. Cotton was intimate with Dr. Young, and paid him a visit about a fortnight before he was seized with his last illness. Dr. Young was then in his usual health; his venerable appearance, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in Dr. Cotton's view, the appearance of a prophet. They had been delivering their sentiments on "Newton's Dissertation on the Prophecies," when Dr. Young closed the conference thus: "My friend, there are two considerations upon which my faith in Christ is built as upon a rock. the fall of man, the redemption of man, and the resurrection of man. These three cardinal articles of our religion are such as human ingenuity could never have invented; therefore, they must be Divine. The other argument is this. If the prophecies have been fulfilled, of which there is abundant demonstration; the Scriptures must be the word of God; and if the Scriptures are the word of God, Christianity must be true."

DEGRADING EFFECT OF MATERIALISM.—A pretended free-thinker had been repeating a number of absurdities in company, to prove that we have no souls. As the company were contented with staring at him without replying, he finally addressed a lady, and asked her with an air of triumph, what she thought of his philosophy? "I think, Sir," she replied, "that you have been employing a good deal of talent and shrewdness to *prove yourself a beast!*"

ARNAULD.—This was one of the most eminent among the recluses of Port Royal. He one day wished Nicolas to assist him in some new work.—"We are now old," observed his friend, "is it not time to rest?" "Rest! have we not all eternity to rest in?" was the remarkable answer of Arnauld.

The leading lecturers on Temperance in New England, are Mr. FROST and Dr. SNOW!—This may be thought a hoax, but it is a sober fact; and they are the very men to help forward a "*cold water society.*"—Mr. Frost's lectures in Cambridgeport, made 746 converts to the cause, and at the close of a lecture by Dr. Snow, in Boston, 80 persons subscribed the pledge of total abstinence.—Could not these gentlemen visit Pennsylvania about the commencement of the *dog days?*—Their visit would doubtless be very acceptable.—*Temp. Adv.*

For the Western Luminary.

**Annual Meeting of the Fayette County Sunday School Union.**

The Annual Meeting of the Fayette County Sunday School Union, was held on Saturday afternoon, May 3, 1834. The meeting was opened with prayer, by the Rev. Mr. HUBEY, of Danville. The Annual Report was read by the President of the Union, Mr. WM. RICHARDSON; after which, an Address was delivered to the Teachers and Scholars assembled, by the Rev. WM. HALL. The exercises were concluded with prayer, by the Rev. S. V. MARSHALL.

After the dismission of the School and audience, the Fayette County Sunday School Union met, and the following officers were elected for the ensuing year, viz:

WM. RICHARDSON, *President.*
REV. N. H. HALL, } *Vice Presidents.*
L. H. VAN DOREN, }
L. STEPHENS, *Agent & Depositary.*
ALVAN STEPHENS, *Secretary.*

MANAGERS.

| | |
|---|---|
| *George Norton,* | *J. M. Hewett,* |
| *D. A. Sayre,* | *Peter Tilton,* |
| *James Wier,* | *Dr. Wm. Pawling,* |
| *Norman Porter,* | *A. T. Skillman,* |
| *Joseph Beach,* | *Nathan Burrowes,* |
| *W. A. Leavy,* | *Thomas Dolan.* |

On motion, it was *Resolved*, That the Annual Report be inserted in each of the city papers; and that Dr. Pawling and W. A. Leavy be a committee to attend to its publication.

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SEVENTH ANNUAL REPORT.

This anniversary of the Fayette County Sunday School Union, is held under no ordinary circumstances. The events of the past year, furnish ground work for an elaborate Report.

Look upon the seats never before vacant since the formation of this Society, where sat a SKILLMAN, the father of Sabbath Schools in Lexington—a SMITH, our late Secretary, and Superintendant of the Baptist school—a man always in his place, and who seemed never to weary in well doing—a HALL, at the head of a flourishing school in the neighborhood, though young, ever prompt to do his Master's will, and with steady purpose pursuing on in the track of those whose example was most worthy of imitation. And to these might be added the names of many Teachers who for years have labored in this service, and met with us on these occasions. Look, but they are not here—"they rest from their labors."

But, though we may lament the loss of so many valuable coadjutors in the work of Sabbath Schools, yet we have great reason to rejoice in beholding their places filled with others, assuming the duties and responsibilities of their station, like good soldiers of the cross of Christ.

In the statistical account which follows, it will be seen, that while the number of deaths have greatly exceeded any former year, so has also the number of conversions; and hence another cause for rejoicing and giving God thanks to-day.

Besides, whence that spirit which has gotten up recently, a very flourishing school a little below the city, numbering already 70 scholars—which has manifested itself among the ladies, inducing them to engage in teaching the colored children of our city;—and which was seen too, last Sabbath in M'Chord church, where between 30 and 40 individuals of different denominations, formed a Missionary Association, for the purpose of assisting, as Teachers, in all the schools in the neighborhood, where their services may be needed, in the afternoon of Sabbath day, and to put in operation new schools, at such places as may be found desirable and practicable. Whence we say that spirit, if it does not spring from a desire—an enlarged, wide spreading desire among us, to promote the cause of Sabbath Schools? And here we have a third reason for lifting our hearts in gratitude to God at this time. Other things might be mentioned of similar import, such as an increasing popularity of the Sabbath School system, and a growing love for reading Sabbath School books—all tending to show that the Sabbath School is Heaven's nursery, and as such is sustained and directed by the hand of him, who controls the universe.

We now present two statistical accounts, the first embracing all the schools composing this Union; and the second, those of the city, including such as are not attached to this Union.

Under the first table we take in the following schools—Bethesda, Bethel, Sandersville, Rail Road—[these are in the country]—1st Presbyterian church, McChord church, Union Baptist church, in the city—in all seven. The aggregate number of Teachers in these schools, is 131—of scholars 717. Deaths, since May 1st, 1833, Superintendents 3—assistant do. 2—Teachers 9—Scholars 19—Conversions—18 Teachers and 37 Scholars—Volumes of books in the several Libraries, 2124.

*City Schools.*—1st Presbyterian church, has Teachers 45—Scholars 223. Deaths—Teachers 2—Scholars 5. Conversions—Teachers 7—Scholars 17—Books in Library, 654 volumes.

*Christ Church.*—Teachers 14—Scholars 102. Deaths—Teachers 5—Scholars 1.—Conversions—Teachers 4—Scholars 1.—Books in Library, 500 vols.

*McChord Church.*—Teachers 25—Scholars 153. Deaths—Assistant Superintendant—Teachers 2—Scholars 7.—Conversions—Teachers 6—Scholars 12.—Books in Library, 510 vols.

*Methodist Episcopal Church.*—Teachers 30—Scholars 181. Deaths—Teachers 1—Scholars 0. Conversions—Teachers 9—Scholars 23.—Books in Library, 317 vols.

*Union Baptist School.*—Teachers 10—Scholars 50. Deaths—Superintendant and assistant do.—Scholars 3. Conversions—Teachers 3—Scholars 4.—Books in Library, 250 vols.

*Recapitulation.*—Whole number of Teachers 124—of Scholars 709. Deaths—Superintendents 1—assistant do. 2—Teachers 10—Scholars 16. Conversions—Teachers 29—Scholars 57. Books in all, 2231 vols.

Besides these, there are two schools for colored children, one under the care of some ladies, the other conducted by a clergyman—the whole number attending is about one hundred.

In 1831 the number of white children in Lexington between the ages of 5 and 15 was 995. Suppose we take 1000, as the present number—allowing, then, for the number of those included in our Report, who live without the city limits—say 25—and 40 more whose age exceeds 15 years, and the result shows that there are 356, or a little more than one third of the children in our city, between 5 and 15 years of age, not under Sabbath School instruction.

The ordinary meetings of the Society have been kept up, though we cannot say with much life. The monthly concert for prayer, on the 2d Monday of the month, has never been neglected, except perhaps once during the prevalence of the Cholera; yet truth compels us to say, it has not been as well attended as in former years, or as its importance seems to require it should be. The established meeting of the Managers, Superintendants and Clergy, which occurs on the 3d Monday of every month, has also received attention, and deserves more than it has had hitherto.

Our Depository continues as it has been for four years, blended with the stock belonging to the American S. School Union. The amount in books and money belonging to this Society at the time this arrangement was made in 1830, was about 250 dollars. Let it not be supposed that the object of the original subscribers to this fund, has been lost sight of, or perverted, by this arrangement. The amount is actively and usefully employed, and can at any time be separated from the general stock of the Depository; but we see no reasons calling for any change on this point. Every friend of Sabbath Schools should feel an interest in sustaining this Depository as it now stands. It is not, as some have supposed, a sectarian thing.—There is an equal distribution of power, regulating the publications of this Union, vested in the hands of Methodists, Episcopalians, Baptists and Presbyterians, and perhaps some other denominations. It is very well known that the liberality of the American Sunday School Union outruns their means; and it is feared necessity will compel them to call in some of their Depositories. To prevent this from being done here, let us all make an effort to increase the demand and sale of Sunday School books—let us appreciate our present advantages, and secure, if possible, the permanency of them.

It may not be inappropriate to the present occasion to state, though not exclusively the business of this Society, that a plan has been adopted, and a systematic course of operation established, by which it is proposed to supply the Schools in the neighborhood of Lexington, with Teachers, and to get up as many afternoon Schools upon the borders of the city, and in the county, within attending distance, as may be practicable. In this missionary enterprize, it has been found that many of both sexes and of all denominations, have come forward to the committee appointed to receive and distribute this labor, saying, "here am I, send me." A similar plan was undertaken last year by this Society, but we had scarcely set our hands to the work, when the Cholera broke out;—thus arrested in the early part of the season, very little was done.

We commend this subject to all who feel disposed to help forward the cause of education, of morals and of religion. Here is a field where all may find employment—where the Presbyterian may work with the Methodist—the Methodist with the Episcopalian—the Episcopalian with the Baptist, and thus, to use the beautiful figure of one who not long since addressed us upon this subject—take hold of the four corners, and lay this foundation stone, upon which rests the hopes of the country and of the church.

It was stated at the commencement, that we had materials for a long Report; we have; but, as our custom is to occupy the time allotted to this meeting chiefly with an address, we now close, saying to you, dear friends, as the pious Skillman said, and often repeated, to those who stood around his dying bed—"*Live for God—Live for God.*"

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*To the Editors of the Commercial Advertiser.*

GENTLEMEN:—By very ample despatches just received from Liberia, it appears that the emigrants by the Jupiter are comfortably established; an aged female and two infants only have died. Many improvements have been made by the acting Colonial Agent, the Rev. Mr. Pinney, and the Colony is rising from its temporary depression. The general health in the Colony is very good, and the deaths very few.

A valuable tract of country has been obtained at Junk river, and some of the colonists are disposed to establish a settlement thereon This territory is twenty miles square, and one of the most eligible situations on the Coast. There is every prospect of obtaining the intermediate territory to Little Bassa, as also that between the Messurado and Junk river.

The Agent has directed a saw-mill to be erected, which is expected to be completed this spring.

In relation to the moral and religious state of the Colony, 'I cannot,' says the Agent, 'compare it with former years, not having had experience.' There is, as in all other communities, so here, a larger portion of vice than the good would wish to see, yet I am persuaded that a large portion of the community is virtuous, and inclined to favor a severe construction of the laws. The Baptist Church is not yet completed, but the materials are now ready, I believe, to proceed, and it is intended at once to have it in readiness for use. A Presbyterian church is under contract, and the walls are now rapidly rising. The prospect is, that it will be dedicated before the commencement of the rains. The Methodist Society are also making preparation to erect a very large and beautiful building at Monrovia, their old place of worship being almost useless. They have already begun building a place for worship at Edina—now nearly completed.

The Teachers at present employed in our schools seem very attentive, and as a general thing, very successful. Mr. Eden's school at New Georgia, supported by the Ladies in Philadelphia, is greatly cramped in its operations for want of a suitable room; and all the schools are suffering more or less from scarcity of books, stationary, &c. &c. At present, more than forty children at Edina are growing up to the privileges of freemen, without one school in which they may be taught the rudiments of learning.

Do call upon the Christian community in America to turn a portion of their charities into this channel. Let them know that to extend knowledge and promote sound piety, a quire of paper is at the present moment of more value than a Bible.

Let them raise Societies for supporting Schools, such as those formed by the ladies of Philadelphia and Richmond, and not only to support schools, but to supply teachers. Let the pious spend some of their alms in supplying us with paper and books, fit for primary schools, and then we shall be able beneficially to receive their donations of devotional works. When, I ask, will the High school be established in the Colony? Surely the benevolent would not be tardy in giving support, nor young men of talents and learning so dilatory in offering themselves, if they could see one-half the necessity which exists for it. If one had been begun in the Colony, ere this, its affairs would have been conducted in a better manner, and at half the expense they now are. So long as this is neglected, let no one complain that we do not prosper.'

Those who have perused the exposition recently published by the Managers of the Colonization Society at Washington, are aware that measures have been apopted for establishing a High school in Liberia. The Massachusetts Colonization society have also resolved to endow a Free school in the Colony and, the benevolent ladies of this and other cities, are now actively engaged in efforts to introduce, and sustain throughout Liberia, and the neighboring tribes, a system of education.

The object is one of deep interest—of vast importance.

From the statements of the Colonial Agent, the Colonial store needs to be replenished—and donations of provisions, cotton goods, clothing, books, (particularly school-books, stationary, cards for infant schools) agricultural tools and household utensils, will be thankfully received for the Colony.—Such articles may be sent to Anson G. Phelps, Pearl street, H. V. Garretson, Broad street, Thomas Bell, 221 Front street, or to the office of the New York Society, in the Session Building of Dr. Spring's Church. R. R. GURLEY, Sec. A. C. S.

*N. Y. Com. Adv.*

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From the Christian Advocate and Journal.

**Return of the Ship Jupiter.**

*April* 14, 1834.

The ship Jupiter, which carried our missionaries to Liberia, returned to this port yesterday. Letters received by her from Messrs. Spaulding and Wright inform us that the whole missionary family had been attacked by the fever of the climate, but were recovering, except Mrs. Wright, who had fallen a victim to its rage. Mr. Savage, also, of the Presbyterian Church, had fallen at his post. The following letter is from the Rev. Mr. Spaulding to Dr. Reese of this city:—

LETTER TO DR. REESE,

*President of the Young Men's Missionary Society, of New York.*

*My Dear Brother:*—Although hardly able to be off my bed, I cannot deny myself the pleasure of writing a line to you, which I must do now, if it all at present, as the Jupiter will sail to-morrow morning, and all letters must be on board this evening.

We have all been sick—some of us *very* sick; but we are recovering. You will hear of the death of *sister Wright*. She died of the fever on the 4th ultimo. Mr. Savage, the young man who came out from the Presbyterian Church, last year, as a missionary, died on the 7th ultimo. I saw him die. His end was peaceful. He had suffered much, very much. To-day is the 27th day since I was attacked, and I am just able to sit up an hour or so at a time. For a few days it was doubtful whether I should recover, but by the mercy of God I am alive. May the life that is spared me be spent in the service of my God and Redeemer.

We have as yet done nothing in the establishment of schools, neither can we until we recover our health, and have the aid of teachers. These we want very much. Then we shall be able and very happy to accept your kind offer, and call upon you for aid. O how much is to be done; and yet what a paucity of means, as far as men are concerned. We must have more help.—What can three or four, circumstanced as we are, do? One has died, and Miss Farrington, I fear, will not be able to render the mission any service. Her health is very poor, aside from the fever, though she is now comfortable. We *must* have more help. We want intelligent colored men capable of teaching schools. We also want several more white missionaries and teachers. Are there not men to be found who will forego the comforts of *home*, and come to our aid? They *cannot* be rewarded in this world for their sacrifice; but *God will reward them*—and the consciousness of having done good, is ample compensation. Will not the Church send forth her Davids, her Sampsons, and her Gideons? Will not her young men come out and say, "Here are we, send us!" We hope they will. The prospect of doing good among the natives is bright. Could many in our native land, who are living at ease, see the countenances of these simple sons of nature brighten, and their eyes sparkle with joy, when we tell them that we have come from "big Merica" to teach them "book," I have no doubt but they would leave their quiet homes, and come to this land of desolation and death to teach the poor negro the rudiments of science and the way of salvation.

I am glad to hear that the good work is going on in America, and that the interest in favor of Africa is increasing. May it go on.

I think the New York colony on this coast will afford us an excellent opportunity to establish schools among that people.

I trust we are remembered by you and all your friends in New York. We have not forgotten you. The other mission family have all been sick, but are recovering. I can write no more, I am too much exhausted. Remember us to your family and all inquiring friends. Please mention the death of Mr. Savage to our editors. And believe us yours, very affectionately. R. SPAULDING.

*Monrovia, March 7th*, 1834.

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*The Education of the Children of Protestants in the Roman Colleges and Seminaries.*

While reading, in the Churchman of the 22d inst. the letter of the Roman Catholic Archbishop of Baltimore, extracted from the 'Reports of the Leopold Foundation,' I was struck with the following passage:

'In all the Catholic institutions for education, a large proportion of the children are Protestants, a circumstance which contributes not a little to the spread of our holy doctrine and the removal of prejudices.'

The case is not misrepresented. From a private letter before me, from one of the students of a Roman Catholic college of high eminence, I learn, and learn with astonishment, that, 'about two-thirds of the boys are Protestants.' *Such a fact in such an age*, is truly astonishing! Can parents be blind? or are they indifferent to the truest interests of their children?

It will not be denied, that it is next to impossible that a boy should come from a seminary where daily and hourly appeals are made to the feelings of his nature, as wholly free from attachment to the doctrines he has heard within its walls, as when he entered it. If a boy be at all susceptible of religious impressions, it is most probable that he would, in such a case, become a through convert to the faith continually urged upon him. Now, it is notorious that the Roman Catholic church wins and keeps its converts not by the force of argument, but principally by incessant, and to young minds, almost irresistible appeals to the feelings. The solemn music, imposing ceremonies, and awful denunciations of services, will strike deep root in the young heart, while better seed will often find merely a resting place upon the surface, to be blown away by the first breeze that passes. I do not grant that the Papal church is best calculated to make Christians, but converts to her own dogmas. But her doctrines once received are hard to be abandoned. And what sincerely Protestant parent would not rather follow his offspring in the guiltless innocence of childhood to the grave than see them grow up blinded and trammeled by the bands of a superstitious faith?

Nor are any safeguards against error given to youth when they are sent to Roman seminaries, save perhaps, their prejudices, and sometimes their bibles. The former are worth little; the latter may be worth much. As to their bibles, if pupils in such institutions were only allowed to keep them, read them, and interpret them for themselves, the case would be somewhat bettered. This, however, they are, if possible, never allowed to do. Their bibles are taken away, or else their use is so restricted as to render the deprivation almost equally great. But even supposing that the free use of the word of God is allowed, the pupils of Roman priests will have their minds so deeply and constantly imbued with the spirit and doctrines of their instructions, that debarred as they are from the instructions of Protestants, they can hardly fail of putting such a construction upon what they read, as will favor, not oppose, the opinions of their teachers.

Melancholy experience attests that the avowed object of Romanists, [acknowledged in the extract with which this article commenced] in founding such institutions is too often attained. Protestant parents often discover their error when it is, alas! too late to retrieve it. Their children may not become true Christians, but they often do become Papists. Education, which ought to have led them in the right path, has been the means of their ruin. Their parents ought to have been their guides, but they have neglected—no, not neglected—it would have been well that they had done so;—they, their own parents, have ruined them!

It cannot be pleaded in excuse, that Roman Catholic Seminaries are the best. Institutions equal and superior in both literary and religious advantages are every where to be found. Such excuses are especially vain at this day. Christian institutions bless our land in quite sufficient numbers to render any cooperation with popery unnecessary.

It would be well that public opinion on this point should be brought out and more fully and firmly established than it has yet been; for thus and thus only can we hope that this evil will be effectually checked.

—*Churchman.*

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From the Missionary Herald.

**Foreign Missions.**

RECENT INTELLIGENCE.—GREECE.—Messrs. King and Riggs visited several of the Greek islands in September, and performed a journey through Argolis, the eastern district of the Peloponnesus. Travelling in the peninsula was not yet safe, in consequence of the recent disbanding of the army.

MALTA AND SMYRNA.—The printing establishment of the Board, which has been at Malta for the twelve years past, was removed to Smyrna in December. Mr. Temple, the superintendent, and Mr. Hallock, the missionary printer, of course accompanied it, with their families. The tempest, which swept over the Mediterranean on the 13th of December, found Mr. Temple and his company off the gulf of Smyrna, but they found shelter in a port of the island of Mitylene. Mr. and Mrs. Perkins were bound to Constantinople, at the same time, in another vessel, but happened providentially to stop at the island of Syra before the storm commenced. Mr. and Mrs. Smith were to have left Malta for Alexandria on the 11th. It may be hoped they did not leave so soon.

Soon after Mr. Temple's arrival, he received an order from the pasha, through the American consul, to leave Smyrna in ten days, on pain of being sent a prisoner to Constantinople. The consul kindly interested himself in the case, and had no difficulty in making satisfactory explanations. It appeared that unfriendly representations had been made to the pasha by certain papal and Armenian inhabitants of Smyrna, and that the chief causes of these were, 1st, the public renunciation of a papal priest, a short time before Mr. Temple reached the city, [who recanted, however, on the next week;] and 2dly, the fact that bishop Dionysius [or Carabet,] who has long been connected with the printing establishment of the Board as a translator, accompanied it to Smyrna. But even this might have attracted little notice, had not an ex-patriarch in the Armenian church, who was a personal enemy to Carabet, been residing there at that time, and interested himself much in procuring the expulsion of Carabet, professedly because he had married a wife contrary to the canons of the church. It was thought best for Carabet to proceed to Beyroot, and he accompanied Mr. and Mrs. Whiting to that place, at which he formerly resided.—These excitements and oppositions are certainly unpleasant; but are they not to be expected? and have such things been invincible obstacles to the propagation of truth? The oppositions of unreasonable men are not to be courted; but when they come, they are to be met and surmounted by the meek but firm spirit of the gospel.

CONSTANTINOPLE.—Mr. and Mrs. Perkins, of the Nestorian mission, arrived at Constantinople on the 21st of December. Mr. P. had heard of the death of Abbas Mirza, the heir apparent to the throne of Persia, and anticipated violent commotions as almost sure to follow the decease of the present king, who is aged and infirm. His resolution, however, to proceed as soon as a medical associate should be provided for him, was not shaken. It must be added with regret, that no physician possessing the suitable qualifications, has yet been found able and disposed to engage in this mission. One is greatly needed, to proceed to Constantinople without delay.

BROOSA.—Messrs. Johnston and Schneider and their wives arrived at Smyrna on the 19th of January, and early in February sailed from thence for Constantinople, on the way to the place of their destination.

SYRIA.—Mr. Thomson was only waiting, in December, to be sufficiently recovered from fever to commence a station at Jerusalem—a city which is destined to be interesting to the Christian church as long as the church shall exist on earth. Mr. Nicolayson, of the London Jews Society, was already in the holy city.

BOMBAY.—A particular account has been received of the last hours of Mrs. Stone, from the pen of the bereaved husband.

CEYLON.—Mr. Winslow, and the children of the mission, mentioned at p. 159 of the last number, arrived at Philadelphia, in the ship Star, on the 25th of March. There can be no doubt that if the life of Mr. Winslow is spared, his visit to this country will be very useful to the cause of missions.—The company of missionaries who proceed to Madras in the Israel, Capt. Bray, reached Jaffna on the 28th of October. Mr. Winslow, in the Star, and the brethren in the Israel, acknowledge themselves under high obligations to the captains and officers of their respective vessels for the uniformly kind treatment they experienced while on their way. On board the Israel, the instructions of the missionaries were apparently blessed to one of the seamen.—Doct. Ward resides, for the present, at Batticotta, Mr. Todd at Panditeripo, Mr. Hutchings at Oodooville, Mr. Apthorp and Mr. Hoisington at Manepy. Dr. Scudder was expecting to commence a new station at Chavachery, or one of its neighboring parishes, beyond Salt river, and about twelve miles eastward of Oodooville. The population is numerous.

CHINA.—The following is extracted from a letter of Mr. Bridgman, dated Canton, Nov. 11, 1833.

All your inquiries in behalf of the Bible and Tract societies shall be answered, and your instructions executed as speedily as possible. Their appropriations were no doubt dictated by Him, who knows the wants of the heathen, and whose good pleasure it is that the gospel be published to them. These appropriations have come in good time.

SIAM.—Messrs. Johnson and Robinson, with their wives, had proceeded as far as Singapore, at the latest dates, on their way to Siam.

CHEROKEES.—The following is a copy of a notice sent to Mr. Worcester, at New Echota, Feb. 20th.

SIR—It becomes my duty to give you notice to evacuate the lot of Land No. 125 in the 14th district of the 3d section, and to give the houses now occupied by you up to Col. William Harding, or whoever he may put forward to take possession of the same; and that you may have ample time to prepare for the same, I will allow you until the 28th of this month to do the same.

Given under my hand this 15th Feb. 1832.

WM. SPRINGER,
*Agent for the Cherokees in Georgia.*

On which Mr. Worcester remarks—

Col. Springer was in town on the day of the date of his communication, and gave notice to other persons to remove, but did not call on me, and I had no word from him until yesterday. As he is clothed by the state of Georgia with authority to execute his mandates, I suppose I must regard this note as compulsion, and act accordingly.

Mr. W. removed his family to Brainerd, which is without the limits of the territory claimed by Georgia. The buildings occupied by him at New Echota were erected entirely at the expense of the Board, less than six years ago and were valuable.

Doct. Butler had on similar grounds, previously been compelled to remove his family from Haweis to Brainerd.

CENTRAL BOARD OF FOREIGN MISSIONS.—The *Central Board of Foreign Missions*, connected with the American Board of Commissioners for Foreign Missions, formed last fall by the Synods of Virginia and North Carolina, [Missionary Herald for February, p. 75] held its first meeting for organization and the choice of officers, at Petersburg, Va., on the 27th of March, 1834. The meeting was opened with a sermon by the Rev. Michael Osborn, of Raleigh, N. C., on Mark xvi, 15, 16. It was determined that Richmond, Va. be the seat of executive operations of the Board.

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DEATH BY LIGHTNING.—A letter just received from Adrain, M. T., among other things has the following: "On Tuesday last, Mr. Jacob Knapp, of this place, aged 23 years, left home with his rifle to hunt and not returning at the time he had appointed, his father and family became greatly alarmed. On Friday there was a general turn out of the neighbours to look for him; and on Saturday morning he was found dead, by two of the party, under a large whitewood tree, having been killed by lightning. The fluid struck the tree at the top, and passing down to his head, burnt off his hair, scorched and distroyed his face, and seemed to have been conducted off by his rifle held under his arm to protect the lock from rain. The storm was on Tuesday about noon."

DAMAGE BY LIGHTNING.—The lightning which flashed over the city, on Monday night 21st ult. says the Boston Transcript, was as vivid as we ever remember. At times it was truly appalling, and the loud roaring thunder that accompanied it, seemed to shake the earth. We have not heard of any damage done by it in the city, but we learn that the dwelling house of Mr. Stephen H. Bennett, in Brighton, near the Waverly House, was struck after the family had retired. The lightning entered every room in the house, and decended, in its "searching operation," to the cellar. The whole building was so much shattered that it was found necessary for the family to remove immediately—yet not a vestige of fire was discovered in any part of the house, and no person was injured. It is still more remarkable, that when the lightning struck the house, the only person that it awoke was Mrs. Bennett, who aroused the rest of the family, all of whom were ignorant until then of what had happened. The escape of the inmates was miraculous and almost incredible. The lightning, after striking the chimney, seems to have divided itself into three principal shafts or branches, and passed off in different directions. The house is litterally shattered to pieces: stoop uptorn, portico destroyed, windows broken, doors unhinged, walls cracked, plastering shattered, &c., yet not an article of furniture, not even a looking glass was broken. We learn, also, that it struck a barn in Dorcester.

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For the Western Luminary.

**"Sisters of Charity."**

It seems there is a controversy between some of the good people of Lexington, whether the *Sisters of Charity* inculcate the Roman Catholic religion in their female schools. On this question I will copy the testimony of one witness. It was written by himself, sent to France, published there in a Roman Catholic paper called "Annals of the Association for the Propagation of the Faith," and re-published in the year 1830, in "The Quarterly Register of the American Education Society."

This witness is no less a personage than the Archbishop of Baltimore, the Head of the Roman Catholic Church in the United States. After stating that the *Sisters of Charity* have many colonies, and that some of their schools contain five or six hundred scholars, he says: "All these different branches are connected with *a central government* in the parent-house at Emmetsburg. They form together but one body. They live under the rule of St. Vincent de Paul, with a little variation, thought *indispensable* by the ecclesiastical superiors. One of these is the *boarding school establishment* of the parent-house, with the double object of GIVING A CHRISTIAN EDUCATION TO PROTESTANTS, as well as Catholics, [a want deeply felt in these regions,] and to obtain means of support."

The plain English of all this is, that these schools, the St. Catharine's Female Academy in Lexington, as well as the rest, are established with the "double object" of making Roman Catholics, and of making money.

No person who is not a Roman Catholic can know what they teach, better than their own Archbishop; and surely no Roman Catholic will say that his statements are "Protestant lies."

Q.

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For the Western Luminary.

**Excuses.**

MR. EDITOR,—I have often wondered how Satan continued to keep so many people from prayer meetings, preaching and such like services, and especially professors of religion. But I have lately discovered a large bundle of excuses, which he carries with him wherever he goes, and whenever he meets a person, particularly a member of the church, he very officiously presents him one—and especially is he encouraged to make an offer of one, when he discovers that the person in question does not care much whether he goes to church or not; and so lavish is he of these excuses, that he often gives away six at a time; and here you have the thing explained why when you ask some people if they are going to church, they will poke two or three excuses at you in almost "no time," why they cant go. These excuses too, are first rate, at least in the pretended estimation of those who offer them. I send you a few samples.

I don't feel well.
I overslept myself.
It looks like it is going to rain.
I don't know who is to preach.
I feel so drowsy, I'm afraid I shall go to sleep if I go to church.
Mr. B. makes too much noise when he preaches.
The church is too cold.
The seats are too dusty.
Mr. S. don't preach loud enough.
The church is too hot.
I have no body to go with me.
It a'nt a moon shiny night.
The meetings are too long.
It will be the same thing over again.
Mr. W. who sits in the same pew, chews tobacco, and it always makes me sick.
I learn nothing when I do go.
The cat got into the band box and mashed my bonnet all up.
I broke my comb yesterday.
I tore my new dress coming down stairs this morning.
I had the head ache last Sunday, and I'm afraid I will have it again to day.
I forgot to have my shoes blacked last night.
Wife did'nt mend my coat sleeve.
I forgot to shave yesterday, and I don't like to do it on Sunday.
The child looks like he's *going* to be sick.
It's collection day, and I've nothing to put in but a quarter, and that's too much.
I'm afraid I will sin, if I go there.

Mr. T. always makes such an awful long prayer, that instead of joining with him, I'm all the time praying that he would quit.

Q.

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For the Western Luminary.

**Shall Ethiopia Arise?**

MR. EDITOR,—I most heartily wish, that every friend of humanity would read a dozen times, the communication of "C," on the first page of the last Luminary. And after he has pondered it well, let him ask himself the question, am not *I* chargeable with inconsistency, in giving and praying for the heathen abroad; while for those at home, the poor slave, to whose labor I am indebted for half the comforts which I enjoy, I shed no tear, I offer no prayer, nor give a single farthing, that they may have that instruction, that religious teaching, without which they will be lost forever?

It is a fact, that even many professors of religion, have some kind of an impression, that the negro's soul is of inferior value.

It is a fact, that even ministers of the gospel, appear to have come to the conclusion, that the black population live not again in another world.

It is a fact, that many look upon them as an inferior race of beings, and that if they do go to perdition, it makes no very great difference.

It is a fact, that when christians are addressed on the subject of providing for the regular, persevering, faithful, competent and suitable instruction of the colored people, they raise an hundred objections—that they will not attend such instruction if provided; that it will do no good; that an attempt to evangelize them is almost hopeless; that even if they were *willing*, they have not the opportunity to live the consistent lives of christians—as if indeed, they would add insult to injury.

It is a fact, that if special attention to the soul of the poor African is not discouraged in this way, it is attempted, and hitherto has succeeded in another one, more plausible; thus—"They have seats appropriated for them in the white churches, or they have churches of their own;—they can go there." 'Tis true. But any man who will take the trouble to *examine* facts, and not be a merely superficial "*spectator*," will very soon discover, how very far, any previous provision falls short of what is demanded. White preaching is not suitable for the blacks. It is *above* them; at least *beyond* their comprehension. Were it adapted to their capacities, it is not particularly addressed to them. Hence it never goes home to the heart. Were it even suitable, and addressed especially to them, every thing around them reminds them of their degredation, and that at once kills the feelings. But even if none of these difficulties ex-

isted, and every thing done and said was in the most appropriate manner possible—they are not there to hear. The reason is, they do not want to go. And no wonder, when it is impossible for them not to have their feelings wounded almost every time they do attend. Another reason is, their christian owners do not generally care enough about them to require, or encourage their attendance.

As to the instruction they receive at either of the three African churches, I say nothing. The fact that these churches are filled on the Sabbath day, proves at least their willingness to go to any place of worship, which is appropriated especially for them; and ought to be a great encouragement to provide for the 1000 who have no room, were they to go; enough of whom would come, to fill an additional place of worship, if their christian owners would give but half the instruction and encouragement, which they demand, and which duty requires.

The plan proposed by "C" speaks well of the benevolence of the heart which prompted it. You may hold me responsible for at least $10 annually—the plan to be matured by a meeting of subscribers, as soon as the requisite sum is pledged.

But let the friends of Christ,—who died for the negro, as well as the white man, *first* secure a missionary to the blacks in this city—that LEXINGTON may indeed be a city upon an hill, which cannot be hid, a light to Kentucky, a light to our country, a light to the world.

PHILAFRICAN.


## WESTERN LUMINARY.

LEXINGTON, KY.

*WEDNESDAY, MAY 14, 1834.*


TO CORRESPONDENTS.—"Aristobulus" is under consideration. Several communications now on hand, shall be inserted as soon as practicable.

REV. GEORGE W. ASHBRIDGE.—For an obituary notice of this lamented brother, see another column. The deceased was author of the able series of articles on *Romanism*, which were concluded in our paper a few weeks since, over the signature of "D. H."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The receipts into the treasury of this important society, for the month ending April 10th, are $9,032 15; besides various boxes of clothing, &c. for the different missions.

### American Colonization Society.

This Society is progressing with its plan of effecting a loan of fifty thousand dollars, in sums not less than one hundred dollars, for which scrip is to be issued, bearing interest at six per cent. per annum. The principal and interest are to be reimbursed in twelve years. And to insure this, the managers have provided and pledged six thousand dollars annually, as a sinking fund. The plan appears to us entirely practicable. Notwithstanding the outcry raised against this benevolent institution from certain quarters, we cannot but believe its hold on the affections of the community is sufficiently strong, not only to insure the success of this plan for relieving it from its present pecuniary embarrassment, but also to insure its future permanent prosperity.

This noble institution has accomplished and is still accomplishing too much in the great cause in which it is enlisted, to permit the idea to be for a moment entertained, that its services can be dispensed with. If some of its former friends think they can operate more efficiently in meliorating the condition of our colored population, and promoting the best interests of the country with reference to that class, by other means, why let them do so. We have no quarrel with such for not thinking with us. We ourselves belong to the Gradual Emancipation Society formed in this state a few months since; but we never dreamed that becoming a member of that society, was to be regarded as an acknowledgment that we had become hostile to the American Colonization Society. Our view was then, and still is, that they are kindred institutions, aiming at the promotion of the same grand object. Why should they not harmonize? Why should they not act in concert? Admit the fact contended for by some, that the American Colonization Society is inadequate to remove the deadly evils under which the country is groaning in consequence of slavery. Does that furnish a rational argument in favor of hostility to that society, or even a withdrawal from its support? We have no idea that the American Board of Commissioners or the Western Foreign Missionary Society can, separately or combined, ever supply the demands from the heathen world for missionaries, yet what man in his senses would make that a ground of loss of confidence in these noble institutions, and withdrawal of support from them?

True, the American Colonization Society may never remove all our colored population. But has it not removed a number, and elevated them from a state of almost hopeless degradation to the immunities and enjoyments of freemen? Has it not proved a noble pioneer in this sublime enterprize? And above all, is it not exerting a regenerating influence on abused and deeply injured, benighted Africa, the value of which the records of eternity are alone adequate to unfold, and which entitle it to the affectionate regards and good wishes of every benevolent heart! Let those then who are permitting their affections to be alienated from this great and comprehensive scheme of benevolence, because the financial concerns of the society have been negligently managed, or because they suppose it inadequate to do *all* that is desirable with regard to our colored population, act not hastily or from a superficial view of the subject.

### Temperance Items.

The whole number of licenses granted by the city authorities of Boston last year for the sale of ardent spirits, was 435. In New York City about 3,000 licenses to sell the poison were granted.

In New-Hampshire there are 36,684 members of Temperance Societies. 1500 were added last year. 350 stores and taverns in that State, have lately relinquished the sale of ardent spirit.

The present number of members of the Temperance Societies in the city of New-York, is 30,000. About 1,600 were added during the last year.

A young man was killed in an altercation, a few days since, at Jersey City. The shameful occurrence took place, as is very natural and common, in a *grocery*, alias *grogery*.

It is estimated that there are 20,000 grog shops in the State of New-York.

A Baltimore paper states, that there are in that City, *eleven hundred* houses where ardent spirit is manufactured or sold—and that a great proportion of them are *grog shops* of the lowest order. How many such nuisances are there in Lexington?

The Temperance Societies of Portage County, Ohio, have more than doubled the number of their members during the last year. The increase has been about 2,000 members.

The Directors of the Boston and Worcester Rail-Road have lately adopted a vote, that they will employ no individual who is in the habit of using ardent spirits.

The City Council of Detroit, Michigan, have, by a unanimous vote, determined to grant no licenses for the sale of ardent spirits by grocers. Are they not far ahead of their more highly favored neighbors?

It is truly gratifying to see the cause of Temperance progressing so successfully among sailors. The Marine Temperance Society of N. York City numbers 654 members; among whom are 54 ship masters.

The Boston Recorder states, that, during the past winter, about *ten thousand* members have been added to the Temperance Societies of that City.

The cause of Temperance is steadily advancing in Great Britain. The whole number of reported members in England and Wales, in December last, was 67,661.

The immense number of *gin shops* in London, and the quantity of that liquor sold, is almost incredible. They are fitted up in splendid style. Three have lately been opened, the decorations of the bars of which alone, cost 200 *pounds* each.

Temperance Societies are rapidly forming in Germany.

In Sweden the cause is progressing gloriously. A semi-monthly paper, devoted to Temperance, has lately been established at Stockholm. At a late Temperance meeting, the Crown Prince presided, and openly declared himself the patron of the Society.

### SUMMARY.

According to the late Report of the Assessor, the population of Lexington is 5,992; of which number 2,608 are colored. The total value of real property is $2,387,715.

A Female Missionary Society has recently been formed in Frankfort, Ky. by the Rev. Dr. Noel, for the purpose of promoting the spread of the gospel in Burmah.

*John J. Crittenden, Esq.* has been appointed Secretary of State for Kentucky, to fill the vacancy occasioned by the resignation of *Lewis Sanders, Jr.* recently appointed Attorney General.

Illinois has a fund of *two millions* of dollars, which is to be exclusively applied to the purpose of public education. The sum is bearing interest.

A "*History of Popery*," from the pen of a clergyman of learning and ability in Connecticut, has just issued from the press.

The Editor of the *Presbyterian* announces, that the Rev. John Breckinridge is about to commence a series of papers in that journal, on the subject of Romanism.

A public discussion on Romanism, was about to take place in England, between the Rev. John Lyons and Rev. Edward Tottenham on the Protestant side, and Rev. J. O. Brown and others on the side of Romanism. The debate was to continue six days. The subjects of debate are the "Rule of Faith," and the "Sacrifice of the Mass."

By the late Report of the Secretary of the U. S. Senate, made by order of that body, the number of signatures attached to the memorials, &c. respecting the removal of the Public Deposites, is as follows: In favor of the removal, 8,721;—against it, 114,918.

It has been stated lately in the British Parliament, that a majority of the electors in England are dissenters.

A National Convention has been called in Mexico, for the purpose of amending the present constitution. Among other alterations proposed, is one regulating their religion. It is proposed to strike out the words "Roman Catholic," and insert in its stead, "Christian," with the view of tolerating all denominations of Christians.

A law has recently been passed in Buenos Ayres, requiring persons wishing to marry, to produce certificates of being single, and to give notice of their intentions six times in the daily papers.

From the *Cincinnatti Journal.*

PROGRESS OF THE WORK.—It is with unfeigned pleasure, and gratitude to God, that we announce the triumphs of grace in this city. On last Sabbath, there were added to the Sixth church under the care of the Rev. Mr. MAHAN, 38 persons, of whom 32 were on examination. The Rev. Mr. HALL, of Lexington, Ky. arrived on Thursday of last week, and the protracted meeting was continued in that church until Monday of the present week, when it was transferred to the Second church. It will be held in the latter throughout the present week, and probably be continued at the Third church, in the week following.

ANOTHER SCRAP OF GOOD TIDINGS.—Rev. Francis Bartlett, pastor of the Presbyterian church on Rush creek, [Ohio,] thus writes to a friend in this city:

'My church is at present in a most deeply interesting state—sixty-two inquirers, and thirty-five hoping that they have recently passed from death unto life.'

### CONGRESSIONAL INTELLIGENCE.

IN SENATE.—*Monday, April* 28.—Several memorials were presented against the removal of the deposites. Mr. Wilkins also presented one from Pennsylvania, approving the course of the President, and stating that the finances of that section of country were never in a better state, &c. This gave rise to a short but animated debate, in which Messrs. Wilkins, Clay, Webster, Porter and Chambers participated. Mr. Porter, in reply to Mr. Wilkins, stated that he saw no prospect whatever of relief to the country; that he thought the session must close without any thing being done; and that the *people* must right themselves in the ballot boxes.

*Tuesday, April* 29.—A report was communicated from the Secretary of the Senate, showing that the signatures to memorials and proceedings against the removal of the deposites, amounted to 114,918—and the number of those for the removal to be 8,721. The consideration of the resolutions of Mr. Poindexter, on the Presidential protest, coming up for consideration, Mr. Grundy rose and addressed the Senate in opposition to the motion, and in defence of the Executive proceeding. On motion of Mr. Clay, the Senate adjourned.

*Wednesday, April* 30.—Mr. Sprague presented a memorial from Hallowel, Maine, on which a brief, but animated debate, arose between himself and his colleague, Mr. Shepley. After which, Mr. Clay rose, and addressed the Senate at length on the subject of the President's manifesto, when on motion, of Mr. Wright, the Senate adjourned.

*Thursday, May* 1.—Mr. M'Kean presented several memorials from Pennsylvania, against the removal of the deposites. Mr. Clay also presented a memorial from Centre county, Pa. which he accompanied by some very felicitous and sarcastic remarks. Mr. Chambers presented the proceedings of the great meeting in Baltimore, on which an interesting debate ensued, in which Messrs. Chambers, Grundy, Clay, Brown, and M'Kean participated.

HOUSE OF REPRESENTATIVES.—*Friday, April* 25.—Mr. Duncan, of Illinois, asked and obtained leave to lay upon the table, a bill to extend the charter of the Bank of the United States. The General Appropriation bill occupied the remainder of the day.

*Saturday, April* 26.—Mr. Boon made an unsuccessful motion for a suspension of the rule, in order to take up a joint resolution for the adjournment of Congress on the 31st of May. The remainder of the day was occupied on the bill to compensate Mrs. Susan Decatur.

*Monday, April* 28.—The House was engaged all day in receiving memorials—Monday being specially set apart for that purpose.

*Tuesday, April* 29.—Mr. Lincoln introduced a resolution, calling upon the Post Master General for a statement of the number, names, &c. of the clerks, agents, &c. of his department; the amount of its overdrafts, and the aggregate amount of its indebtedness, &c. &c. After some time spent on the letter from the War Department, concerning the death of Hardman Owens, the House resumed the consideration of the general appropriation bill, which occupied the committee till 5 o'clock, when the House adjourned.

*Wednesday, April* 30.—Mr. M'Kennan, of Penn., resumed and concluded his remarks in opposition to Mr. Mardis's resolution. When he had concluded, and after the transaction of some unimportant business, the House went into the consideration of the general appropriation bill, in which it was engaged till a late hour.

*Thursday, May* 1.—Nearly the whole of this day was spent on the general appropriation bill. The motion to strike out the salaries of the Ministers to England and Russia, was rejected by a vote of 101 to 69.

### FOREIGN NEWS.

#### LATEST FROM MEXICO.

The New Orleans Bulletin Daily News of the 7th ult. bring us advices from Tampico to the 25th of March.

Bands of insurgents continued in arms towards the Pacific, and the high roads, and even the streets of the capital were infested by robbers; yet, notwithstanding, the general government was introducing, considerable reforms, and appeared to be supported by public opinion.

The cholera prevailed in Tonala and Ocosingo.

All the missionaries have been secularized by order of the Mexican Congress. All the buildings occupied as convents, chapels, and colleges, have been granted to the State governments.

#### CUBA.

*Cholera at Havana.*

A letter from Havana, dated the 5th ult. published in the Charleston Courier, says: "I believe there has been a considerable epidemic—now and then one, and generally of a modified kind, though some die. Admiral Laborde died of it night before last; and was buried yesterday with great pomp. He was universally esteemed and much regretted.

The Commercial says: "In addition to the death of Commodore Laborde, mentioned a day or two since of cholera, we have to announce that of the French Consul at Havana, on the 11th inst. of the same disorder."

MANCHESTER, [Mississippi,] March 22.—By a letter from Vicksburg, we learn that Alonzo Phelps, under sentence of death in that place, was shot while in the act of escaping from the jail, on Wednesday morning last. By some means, he had freed himself from his irons, eluded the guards, locked them in the prison while he was out, and had got clear of the jail, when he was shot down by the Sheriff, and lived but a few minutes thereafter.

*Charlotte April 5th.*

RICH ORE.—We are informed that the mine owned by Messrs. Lewis, sixteen miles south east of this place, is now yielding with the work of four hands and one horse mill, from seven to nine hundred dwts. of gold in the quicksilver per day—averaging from 2 to 300 dwts. of pure gold On Friday week, they obtained from one day's grinding, eleven hundred dwts. of gold in the quicksilver—making 366 2-3 dwts. of pure gold for that day's work. Philfer's mine in the same neighborhood, and with the same force, is yielding about the same.

ICE IN CALCUTTA.—The unparralleled enterprise of the Yankees is manifested in every quarter of the world. The Governer General of India, Lord William Bentick, has presented Mr. Rogers, supercargo of the ship Tuscany, with a handsome Silver Vase, bearing the following inscription.

"Presented by Lord William Bentick, Governor General and Commander-in-Chief of India, to Mr. Rogers, of Boston, in acknowledgement of the spirit and enterprise, which projected and successfully executed the first attempt to import a cargo of American Ice into Calcutta."

The Vase is of a chaste and classic form, ornamented with flowers and fruit, intersected with foliage, and richly embossed.

BRIG ARGUS.—We regret to learn from the Norfolk Beacon, that the brig Argus, which left Norfolk in December, bound to Liberia with fifty-nine free colored emigrants on board was compelled to put into Bridgetown, [Barbadoes,] on the 21st of February, in consequence of having lost a great portion of the water on board by leakage. In four days a sufficient supply was obtained, and the brig sailed again for her destined port. Five of the passengers, viz, John Gumbal, Samuel B. Bounty, Frederick Bounty, Mary Brown, and David Seaton, had died of the small pox; but the health of the 54 remaining passengers is stated to have been as good as they ever enjoyed. The emigrants were treated with great kindness by the inhabitants of Bridgetown, and supplied with fresh vegetables, fruits and other articles conducive to their comfort. This account is given by John Haly, Esq., U. S. Commercial Agent at that place.

ARMY MOVEMENTS.—Three hundred and twenty United States troops, under the command of Major Heilman, arrived at Charleston on the 10th instant from Augusta, and immediately embarked for Fortress Monroe.

VIRGINIA CRIMINAL CODE.—A very important act was passed at the last session of the Virginia Legislature, creating a Board of Revisors, to prepare a Criminal code for this Commonwealth. The Board consists of Chapman Johnson, Esq., Judge Wm. Brockenbrough, John Robertson, [Attorney General,] and Robert Stanard, Esq. They are directed to report to the next general Assembly a specification of the existing offences against the Commonwealth, and a new system of punishments and penalties, graduating and equalizing them; and likewise as to the expediency of abolishing capital punishment.—*Lynchburg Virg.*

### OBITUARY.

DIED—In Louisville, of Scarlet Fever, after an illness of five days, on last Sunday afternoon, at half past five, in the 34th year of his age, the Rev. G. W. ASHBRIDGE, a native of Philadelphia.

Although frequently exposed to a contraction of the disease of which he died, in the exercise of his clerical duty in visiting the sick, yet heretofore he escaped an attack. About a week previous to his first complaint of sickness he had been very assiduous in his kind attentions on the afflicted family of a member of his own church, two of whom died of Scarlet Feeer. Four days before his own fatal illness, he was exposed in crossing the river to attend a religious meeting in Jeffersonville, which exposure brought on a severe cold with much distress in his head. The affection of the head increased and finally terminated in inflammation of the brain.

Mr. Ashbridge came to Kentucky from his native place about seventeen years ago, and embraced religion in Paris, directly after which he commenced a preparation for the ministry in the Presbyterian Church. He prosecuted his theological studies in Princeton Seminary, and after preaching several years in Alabama, accepted a call from the 1st Presbyterian Church in this city. He has been living among us with great acceptableness as a minister, and popularity as a gentleman, for upwards of three years and a half.

The power of a living faith was evinced in the purity and disinterestedness of life which the Rev. G. W. Ashbridge lived—and the power of a triumphant victorious faith was shown in the death of this amiable and excellent man. Cut down in the midst of his days—with all his strength of manhood upon him—with all the vigor and vivacity of his faculties glowing with zeal for the promotion of the Christian faith—and with all the light and promise of increasing, expanding usefulness on his path—how sad, how utterly abhorrent to our limited and feeble conception is such an event! Why is it so?—Shall death so signalize his ruthless dominion over earth, and earth's brightest, noblest sons? Must the good, the useful, the excellent of earth be thus torn from our embraces, and we left to mourn under the bereaving stroke! Stay thy thoughts, if such they are. They savour not of the things which conduce to man's best happiness. It is not death—no—death is but the allegorical creature of our imagination—it is God, the Eternal Father of all flesh—the Saviour of lost men—the Merciful—the Just—the Holy One of Israel—that has done it. He gave life, he has taken it away. His gift is resumed—our dear friend has gone to his Father's house. Do we call this a mysterious dispensation of Providence! There is no mystery in death to the eye of faith. The doctrine of immortality beyond the grave has solved all mystery, removed all doubt, cleared up the whole enigma of death. In the person of the Son of God all the darkness of the tomb has been driven away—the glory of His ascension, and the efficacy of His intercession at the right hand of the throne of the Father, have forever made sure to every believer, the bright reward of a life of obedience. Our lamented friend Ashbridge led a life of faith in the Son of God—like Enoch, he walked with God—and he is not, for God took him from us. This is not the place to enter upon a detailed biographical sketch of this excellent and pious man. His name deserves to be embalmed in a lasting record, as it already is in the hearts of all who knew him in the endeared familiarity of a friend, pastor, and christian gentleman. He preserved the pure consistency and exemplary walk of one, who strove in all things to fulfil the ministry, which he had received of the Lord Jesus Christ. As a servant of Christ, he was zealous, devoted, and useful—as a friend open, generous, kind—as a father, tender and affectionate, and as a husband, ever solicitous to promote the happiness of his dearest earthly friend. And where is he now? Our friend is not dead, he only sleeps—his spirit which cast such a hue of animated faith around his death bed—is alive in Christ, with God, amidst the general assembly of the first born, in Heaven. His body sleeps in the dust—to be revived, and to put on the imperishable aspect of immortal vigor—when God shall awake it from its sleeping bed.

"Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy master's joy.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy." *Lou. Jour.*

In this city on Friday last, Mrs. LUCINDA A H. WALLACE, consort of Doct. Christian Wallace.


## NEW BOOKS!!!

JUST received and for sale by the subscriber, No. 3, Cheapside, Lexington, Ky.
TEXAS, by Mrs. Mary Austin Holley.
ENGLAND AND AMERICA, for 1834.
DYMOND'S ESSAYS on the Principles of Morality.
CHILD AT HOME.
FRANK ORBY, new Novel for 1834.
CUMMINGS' TESTAMENT, with notes.
ROWLETT'S INTEREST TABLES, valuable to merchants and men of business.
PRACTICAL BANKING TIME TABLES, without an error. CHR. WALLACE.
Lexington, May 14, 1834. 44-tf.


CITY OF LEXINGTON.
MAYOR'S OFFICE, MAY 7th, 1834.

*To the Members of the City Council:*

GENTLEMEN—It becomes my duty to furnish you a probable estimate of the expenses of the city for the present year, by which you will be enabled to ascertain the Tax proper to be levied.

| | |
|---|---|
| Interest on a note of $15,000 due the United States Bank, | $900 00 |
| A note due the U. S. Bank, and interest on the same, | 2062 00 |
| Cost of McAdamizing Main Cross st. | 1500 00 |
| Expenses of the City School, | 1000 00 |
| Repairing Watchhouse and erecting two new Engine houses, | 1500 00 |
| Balance on New Engine, | 700 00 |
| Calls due the Maysville T. P. Road Company, | 2000 00 |
| Calls due the Rail Road Company, | 2500 00 |
| Mayor's salary, | 500 00 |
| Clerk's salary, | 200 00 |
| Attorney's salary, | 100 00 |
| Marshal's salary, | 300 00 |
| Day Watchmen's salary, | 400 00 |
| Night Watchmen's salary. | 1400 00 |
| Treasurer's salary, | 100 00 |
| Assessor's salary, | 135 00 |
| Weighers of Market-house salary, | 80 00 |
| Expenses of the Poor-house, | 200 00 |
| Expenses of the Work-house, and Council Chamber, and extra allowance to Clerk and Marshal, | 300 00 |
| Sweeping the Market-house, | 50 00 |
| Keeping Town Clock and Pumps, | 55 00 |
| Printing and Stationary, | 130 00 |
| Delinquencies, | 710 00 |
| Commissions to Collector, | 660 00 |
| | $18,082 00 |

*The income of the City will be as follows.*

| | |
|---|---|
| Licenses, | $800 00 |
| Fines, | 500 00 |
| Rents, | 1200 00 |
| Tax on Stores and Groceries, | 1200 00 |
| Tax on Shows and Exhibitions, | 400 00 |
| Tax on Dogs, | 265 00 |
| 919 Tythes at $1 50 each, | 1373 50 |
| $2,387,715 worth of property, at 40 cents per $100, | 9550 86 |
| Balance on hand at the commencement of the year, | 1819 88 |
| | $17,109 24 |

A variety of circumstances have concurred to make the expenses of the city much heavier for the present than any preceding year. This has resulted from no lavish extravagance upon the part of the Council, but was rendered indispensable by reason of afflictions with which Providence has visited our city; and from a disposition the Council felt, to contribute in some small degree, to the two great enterprises recently undertaken, that will ensure employment to industry, independence to enterprise, and greatly enhance the value of the property which supplies the means for their construction.

The expenses of the Cholera of last year, cost the city about $1000, and have to be met this year, in paying part of one of the notes due the United States Bank. No citizen will feel that that money was improvidently expended, which afforded comforts, and sometimes relief to our afflicted and dying fellow-citizens, and graves for the dead.

$6000 have to be appropriated this year towards the payment of stock held by the city in the Rail-road and Turnpike Companies. When these roads are completed, which will be the case at no distant day, it will improve so greatly the business of the place, give such a spur to industry, and increase so greatly the value of all kinds of property, as to forbid for an instant, the opinion, that the money advanced to aid these great works, was unwisely or injudiciously applied. And when the stock shall all have been paid up, the dividend received by the city will enable our successors to reduce again the tax to be paid by our citizens, who will thank us for establishing a fund upon which they can draw in all time to come, whilst at the same time we contributed our assistance to enterprises of which we should be justly proud, and which well merited our fostering care.

A balance of $700 must be paid this year for our new Fire Engine; the value of which will be cheerfully recognized by all, and especially as it gave, very shortly after its arrival amongst us, practical evidence of its great usefulness. To its capacity to answer the purposes for which it was designed, is, in all human probability to be attributed the safety from destruction of property worth more than ten times the cost of the Engine.

To repair the Watch house, injured by fire, and building two houses to preserve our fire Engines from decay, will cost $1500. The $1000 appropriated to the City School, affording the means of instruction, and of exemption from idleness and vice, to the children of the humblest and poorest citizen, cannot but be promptly and willingly met by the judgment as well as the benevolence of the citizens.

These sums, added together, amount to $10,232, and give rise to the necessity of fixing the tax at the highest sum allowed by the charter. They are, however, extraordinary and uncommon burthens, not likely to occur again, and consequently when paid, the taxes may be reduced without injury to any of the interests of the city.

Under the existence of the facts referred to, I recommend that the ad valorem tax for the present year be levied at 40 cents on the $100 of property, and the poll tax at $1 50. I will take the liberty of recommending further, that no improvements be commenced this year, that will cost much money, other than those for which the faith of the city stands already pledged.

Permit me to conclude this communication with the expression of the hope that our deliberations may be pursued with moderation, harmony and wisdom, and that they may contribute in no small degree to the prosperity and happiness of our city.

Very respectfully,
44-1t CHARLTON HUNT, *Mayor.*


## LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

## TAXATION.

THE Mayor and Board of Councilmen of the City of Lexington, will hear appeals from the assessment of the Assessors for the present year, on the 1st Thursday in June next, at 3 o'clock P. M., at the Council room.

By order of the board,
H. I. BODLEY, *Clerk of City.*
Lexington, May 7, 1834. 43-3d.

## New! Splendid!! Fashionable!!!

## T. RANKIN,
## MERCHANT TAILOR,

*(Main Street, Lexington, Ky. a Few Doors Below Postlethwaite's Inn,)*

HAS just received, at his *Fashionable Establishment*, a full and very complete assortment of

**New Cloths, Casimeres, Satinetts, Summer Cloths and Vestings,**

of the best quality, including super blue, black, and every variety of fancy color now in vogue. He has made extensive additions, both to the variety and quality of his assortment, by purchases made by himself this spring in New-York and Philadelphia.

While lately in Philadelphia, he was so fortunate as to engage the services of Mr. HENRY C. BURR, celebrated in that city for his style and taste in cutting Gentlemen's clothing, who has just arrived, and brought with him the

*Latest European Spring Fashions.*

T. R. Assures his customers, and the public generally, that he is prepared to make and furnish, of the best materials, in the newest style, and on accommodating terms, every article appertaining to a Gentleman's apparel. His assortment includes

*Stocks, super linen Shirts, Bosoms, Collars, Drawers, Gloves, Hosiery, silk and linen Handkerchiefs, and a great variety of fancy articles in his line too numerous to mention.* ALSO, *Silk Hats, silk and cotton Umbrellas, Walking Canes, &c. &c.*

The public are invited to call and examine his goods, and also to see the new style in which the establishment is fitted up.

N. B. Gentlemen from a distance can have their Clothes made to order, by sending their measures Such orders will be thankfully received and promptly filled.
Lexington, pril 15. 1834. 40-9w

## SPRING IMPORTATION!!

## J. T. FRAZER,
## *Merchant Tailor,*

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

**Cloths, Cassimeres & Vestings**

Of the most fashionable shades and best quality.—ALSO —An extensive variety of

*Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs,*

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.
Lexington, April 14th, 1834.

## NOTICE.

ALL persons indebted to the late firm of Drake and Frazer are requested to call and make immediate payment, as further indulgence will not be given.
J. T. FRAZER.
April 14, 1834. 40-tf.

## SPRING & SUMMER GOODS FOR 1834.

THE Subscribers are now receiving their first supply of SPRING AND SUMMER GOODS, selected out of the latest arrivals at the Eastward, and bought at reduced prices, all of which will be sold at a small advance for cash; the object being to reduce our stock as low as possible by the first of June. The following are a few of the articles opened: Superfine Cloths and Cassimers, of all colors; a large and splendid lot of Vestings, Stocks, painted Muslins and Calicoes in great variety; Carpeting; the newest and most fashionable kinds of Silks; fancy Handkerchiefs, Scarfs, Capes, Collars, Laces, in short every article that is calculated to please the taste of the admirer of pretty goods. Domestic Cottons, Hard ware, China, Glassware, Loaf and Brown Sugar, Tea, Coffee, &c. &c.

JAS. G. McKINNEY & Co.
Lexington, April 9, 1834. 39-7w

## JOURNEYMEN TAILORS, ATTENTION!!!

FIVE or six steady, and accomplished journeymen Tailors will find constant employment at the highest wages, on immediate application to
T. RANKIN,
*Merchant Tailor.*
Lexington, April 16th, 1834. 40-tf.

## To the Lovers of Good Stock.

GENTLEMEN:—there is an ENGLISH RAM, of the Liecester breed, just imported by the owner, WM. SAUNDERS, and now for Sale. He is the finest ever imported into this country. He is very large, and has very fine wool. The last time he sheared 15 pounds; and he has a very fine coat now. Any gentleman wishing to purchase, are invited to give him a call at *Mr. Hoagland's*, near the Lunatic Asylum.
Lexington, April 30, 1834. 42-3w*

## NOTICE.

I Have in my possession a TOMB-STONE with the following inscription: "*In memory of William B. Jackson, born July 4th, 1825, departed this life June 29th, 1829,*" which I would be glad the person who ordered it made, would call and get. JNO. WALLACE, Adm'r.
April 23.—41-3w. of *Francis O'Neal.*

## Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

## A VALUABLE FARM
### *FOR SALE.*

THE Subscriber offers for sale the Farm whereon he now resides, four miles south of Flemingsburg, containing 175 acres of land, one hundred of which is under cultivation, the balance well timbered, and not surpassed in point of soil and timber by any tract of like size in the County where it lies. There is on the Farm a large brick Dwelling House, Kitchen, Smoke House, and a Weaving Shop of brick; also, a frame Barn, Crib and Stable; an excellent apple orchard, and many other fruit trees; a lasting Spring of good water; also, some meadow lands. The above described Farm has been in peaceable possession for more than thirty years. Those wishing to purchase, can view the premises and learn the terms from the Subscriber.
JOHN MILLER.
April 5, 1834. 39-6w*

## Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

## TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEE'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

| | |
|---|---|
| Rule Book, | $10 00 |
| Report of Fashions to Subscribers, | 3 00 |
| " " to non-subscribers, | 4 00 |
| | 3 00 |
| Steel Strop, | 1 00 |
| Measure Book, | 5 00 |
| Square and Scales, | |

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

### The Midnight Prayer.

Hark! through the dim and shadowy aisle,
A deep toned voice is heard in prayer;
And low before the hallowed shrine,
A female form is bending there;
Her hands are clasped upon her breast,
And tears are streaming from her eyes;
Whilst she, almost despairingly,
For mercy and forgiveness cries,

Oh! thou, who art most merciful,
In this mine hour of dark despair,
Before thy altar I would kneel,
And offer up my heart in prayer.
Oh! let the tears which I have shed,
Ascend unto thy throne in heaven;
And for the sins of my past life,
Let me in mercy be forgiven.

Forgive the deep, devoted love,
Which my poor wayward heart hath felt;
That to the idols of this earth,
My spirit hath too fondly knelt;
That I have bowed before a shrine,
Where thoughts to thee were never given;
For this most dark and fearful crime,
Forgive me, oh! forgive me, Heaven!

Forgive, that in my fondest prayers
I have so oft forgotten thee;
That all my heart was yielded up
To one of earth's inconstancy;
That I have worshipped one, whose love
Hath drawn my soul away from thee;
And have forsaken thee, my God,
To cling to earth's idolatry.

Forgive, forgive this fearful crime,—
Mercy, oh! mercy, God of prayer!
Speak peace unto my broken heart,
Let it not perish in despair;
Oh! by thy glorious promises,
And by the hopes which thou hast given,
And by a dying Saviour's love,—
Mercy, oh! mercy, God of Heaven!

* * * * * * * *
* * * * * * * *

The strife within her heart is hushed,
Her troubled spirit hath found rest;
And o'er her soul serenely dwells
A hope which breathes of sins forgiven;
While angels bright are welcoming
A wandering spirit back to Heaven.

### A Steam Boat Scene.

*Furnished by a Clergyman.*

It was about ten o'clock at night, when I went on board the steam boat M——, on the Alabama river. All appeared quiet and orderly, excepting that a bar, richly furnished with liquors, was visible, and a table spread with cards, at one end of the cabin, was beginning to be surrounded by a group of that sort of gentry who are denominated, in the common parlance of the west, *rowdies*. Wearied with the fatigues of the day, I retired immediately to rest, in a berth remote from the above table, and slept soundly, until the bustle of the morning awoke me. On rising, I noticed a large number passengers of respectable business-like appearance, emerging from their berths, or already dressed for the day, and mingled with them was the group of rowdies or dandies, whom I had observed the previous evening. They were now easily distinguishable by their "redness of eyes," and lounging attitudes, though they affected to be orderly. As my eye glanced over the company, I saw not a single face which was familiar to me. All were strangers to myself, if not to each other, and hardly a word was uttered, until a gentleman near me, while pulling on his boots, which he accomplished with some difficulty, and seeming not a little agitated, ventured his indignant feelings as follows: "I am surprised that a boat of so much reputation as this, will allow on board, such scandalous practices. I do think it outrageous that gentlemen who pay their money for a quiet and orderly passage, should be so intolerably annoyed by gamblers. Some of these *gentlemen*," said he, ("I suppose they call themselves gentlemen,) have kept up a constant *row* during the night, so that I presume no one, in this part of the cabin, has been able to sleep at all. For myself, it has been impossible to rest and I do think it is insufferable." "Well," said a little mock-gentleman, a young stripling, with swollen eyes, and bloated face, uttering an oath as he raised himself up to reply, "well, *I believe in gambling: and that's about all I do believe in.*"—Then he uttered another oath, with an air of swaggering impudence, disgusting in the extreme. Until now, I had felt pained with the petulent manner in which the respectable stranger had administered his reproof, and had begun to tax my ingenuity for some expedient to improve his spirit, without diverting him from the faithfulness of his intentions. But the profane and blustering reply which his remarks had now elicited from the young gambler, irresistibly drew me into sympathy with himself, and kindled an indignation, which, as it appeared to be richly merited, I did not care to restrain. I felt, that one so lost to decency and to shame, required rebuke rather than kindness, and faithfulness rather than caution; yet a sense of my responsibility as a Christian, enabled me to suppress the violence of my feelings, and no sooner had the young man closed the remark above related, than I replied with firmness and decision, "do you not also believe in *drinking, and swearing, and lying, and fighting?* These usually belong to the same category with *gambling*, and cannot well be separated. If you make the latter an article of faith, you ought surely to embrace all the rest, and believe in *every thing that is irreligious and vile.* With *gambling alone*, your creed is very imperfect, Sir!"

The emphasis with which I said this, overwhelmed my antagonist with confusion. Every countenance in the cabin was brightened with a smile, save the young gambler and his companions, several of whom grumbled at once, and with oaths, "we have as good a right to our belief as you have to yours."—"Doubtless you have," I replied, and you will take the consequences of your belief, but you will please not to inflict them upon your orderly fellow-passengers, who, I presume, entirely differ from you in opinion." An expression of approbation was heard from several gentlemen, and the company of gamblers seemed to feel that they were "used up." One after another then slunk away, and accommodated themselves on the forward deck, leaving the orderly passengers in full possession of the cabin. A topic of conversation was thus introduced, on which I was happy to find there was but one opinion. We rapidly made each other's acquaintance, and the pleasure and profit of the passage was much increased by the occurrence which separated us from those who disturbed us, and impressed upon each of our minds the ruinous tendency of habits of gambling and dissipation.

The result of this occurrence has deepened my impressions of the duty of boldly rebuking scandalous practices on all suitable occasions; and though I cannot quite approve of the manner and apparent spirit of my stranger friend, or of myself, in this case, yet I have no doubt that the effect was better than we could have hoped for from the mild and cautious treatment which in other circumstances might have been more blessed. Let, then, no array of opposition deter the Christian from the discharge of his duty, and that too at the very time when circumstances favour its performance.—*Pastor's Journal.*

### The Infidel's Test.

In the United States infidelity found an active companion in the well known Colonel Allen, who made an open profession of his disbelief in revealed religion. It happened that a daughter of the Colonel's to whom he was much attached, fell sick. During the progress of her illness, Doctor Elliott was one day dining with the Colonel, and after having adjourned to the Colonel's library, some infidel and deistical publications were introduced by the Colonel to the Doctor's notice. While they were occupied in looking at them a servant came to announce to the Colonel that an alarming change had taken place in his daughter, and that his presence was required in her bed-room. Thither he went accompanied by Doctor Elliott. As he approached her bedside, she took his hand, and said—"Father! I feel that my end is drawing near. Tell me, I entreat you, am I to believe what you have taught me, or what I have learnt from my mother?" Her mother was a sound and sincere Christian, and had spared no opportunity of instilling Christian truths into the mind of her children. The father paused for a moment; his countenance changed; his frame was observed to be convulsed to its centre; while his quivering lips could scarce give utterance to the words—"*Believe, my child, what your mother has taught you!*" The struggle was too great; the conflict between the pride of human reason, and the swelling of parental affection in the heart, was more than he could bear, and even over his stubborn mind the truth prevailed.—*Saturday Magazine.*

### Mr. Jefferson.

A correspondent of the Sunday School Journal in a communication from Virginia, has the following remarks:

The influence of Mr. Jefferson, as it regarded religion, was highly injurious. His infidelity, for a long time concealed, but in the end *avowed*, corrupted many of the young men of this State. And yet it is somewhat remarkable, that many of those men who were most familiar with him, such as the late Mr. Wirt, were decided believers in Christianity, and were such, notwithstanding their great regard for Mr. Jefferson. And it is a fact worthy of notice, that in the university of the State, of which Mr. Jefferson was the founder, religious instruction has been introduced and maintained at the expense of the professors and students. Indeed, no college can flourish without the wholesome moral influence which the Christian religion alone can exert. Nor ought I to omit to mention another fact, which shows how great a change often takes place in the providence of God. During the meeting of the Synod of Virginia, last fall at Charlottesville, near to Mr. Jefferson's late residence, the gentleman who had not long since become possessor of that residence, [known well by the name of *Monticello,*] and who is Dr. ——,* a pious and excellant man, invited a number of the ministers of the gospel to meet at his house to consult on the subject of Foreign Missions. And there, in the very study of Mr. Jefferson, where were written those attacks upon Christianity which have appeared in his letters, many and interesting consultations were held respecting the best means of advancing that kingdom which he labored to destroy, and many fervent prayers were offered up for the blessing of the glorious Head of the church, who has graciously said, "Lo I am with you alway, even unto the end of the world."

* This gentleman has since sold the Monticello Mansion to Lieutenant Levy of the United States Navy, and expects himself to go on a Foreign Mission, as a minister of the gospel.

LYING PUNISHED.—One day there happened a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dunblane. He was descried, when at a distance, by two men of bad character. They had not courage to rob him; but wishing to fall on some method of extorting money from him, one said: "I will lie down by the way-side as if I were dead, and you shall inform the Archbishop that I was killed by the lightning, and beg money of him to bury me." When the Archbishop arrived at the spot, the wicked wretch told him the fabricated story. He sympathized with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion, he found him really lifeless! Immediately he began to exclaim aloud, "Oh sir, he is dead! Oh, sir, he is dead!" On this, the Archbishop discovering the fraud, left the man with the important reflection: "It is a dangerous thing to trifle with the judgments of God."

GO BETWEENS.—There is perhaps not a more odious character it the world, than that of a go-between--by which is meant that creature who carries to the ears of one neighbor, every injurious observation that happens to drop from the mouth of another. Such a person is the slanderer's herald, and is always more odious than the slanderer himself. By his vile officiousness, he makes that poison effective, which else were inert; for three-fourths of the slanderers in the world would never injure their object, except by the malice of go-betweens, who, under the mask of double friendship, act the part of double traitors.

WASP WAISTS.

MESSRS. EDITORS.—Allow me to direct the attention of your female readers to the following paragraph, which I find in an eastern paper. L.

A late English paper says the fashion of tight waists has for many years been condemned by medical men, and for a time been abandoned.—The rage has now become greater than ever, and the physicians of the metropolis are reaping an ample harvest from the consequences. It is said that more deaths have occurred among the young females during the last four months, than have been known for many years, all attributable to the unnatural practice of screwing the lungs, the liver, and other parts of the viscera, so to prevent the possibility of digestion. Inflamation is the consequence, and death must follow.—*Cin. Mir.*

From the Christian Observer.

### Devotional Poems.

We insert the following poetical effusion, with the author's obliging permission, from an elegant little manual, entitled "Devotional Poems, by a Clergyman."

THE MOTHER.

Oh, if there be linked with the gloom of existence
One feeling that deepens the darkness it wears,
'Tis a fond mother's fear, that foresees, in the distance,
Her infant sent forth to the world and its snares.

Shall that face, a sweet well-spring of smiles, soon be saddened,
Those weak trembling hands be uplifted to sin?
Shall the heart which scarce heaves on her bosom be maddened
By pain from without, or by passion within?

In that hour, when her form is forgotten who bore him,
And the arm that first clasped him lies cold in the grave,
Her spirit may hover in tenderness o'er him,
And see him, alas! but not warn him nor save!

Is there none, then, to care for the desolate stranger,
Who goes, all unheeding, unarmed, on his way,
No Spirit of might to walk near him in danger,
And scatter the fiends that would make him their prey?

Oh, yes! there is One, and besides Him no other!
The Redeemer, the Ruler, whose throne is on high!
From the glories of heaven he beholds the sad mother;
Mid the songs of the angels he catches thy sigh.

Go, take thy sweet babe, and to Jesus confide him;
He has dwelt in our flesh, he can feel for our fears!
Take this lamb to the Shepherd, who safely will guide him,
Through the desert of perils, the valley of tears!

"STOP MY PAPER."—The following article we copy from the Saturday Evening Post, of a recent date, and publish it because we are fully convinced it is literally true. Our own experience has long ago witnessed more than one similar circumstance.

*"Stop my Paper!"* So says a subscriber whose name has been on our books for several years. Contrary to our usual rule, we allowed his arrearages to increase to thirteen dollars. We knew him to be an honest man, and thought his omission to pay might be owing to neglect. We wanted money to pay for paper—to journeymen—for printing—for the thousand articles necessary for our publication, and we sent him a bill. He flew in a passion, forwarded the money, and says "Stop my paper." "I have been a patron of yours," says he, "for five years—you have never lost a cent by me; I pay all my debts; I send you my dues; but stop my paper."

"Than this there can be nothing more unreasonable. This friend of ours has been a subscriber for five years, it is true; but what are subscribers worth, who will not pay! He never forwarded us a cent until he was dunned. He read notice after notice, that we wanted money; he knew his subscription was due; and when we ask for our own, he gets angry. "Stop my paper," so we will, and with pleasure. We ask no man's patronage who, by his acts, declares, that the "laborer is not worthy of his hire." We regard no man as our friend and patron, who withholds from us our just dues."

CAUSE OF TYPOGRAPHICAL ERRORS.—The editor of the Mississippi Journal has contrived an ingenious excuse for the sins of omission and commission, of which types are frequently guilty, when unrestrained by a proof reader. He says, in extenuation of their offences, that "having so often been used in notices of railroads and steam-boats, they have *the principle of locomotion* so thoroughly infused into them, that they are continually jumping up and down, and not unfrequently alighting in places appointed for others.—*Transcript.*

[The funniest typographical error that we recollect, was one in Ereneau's paper in Philadelphia, when Congress met in that city. It was the rule in that paper that the names of speakers should be set in SMALL CAPITALS. On one occasion the custom was departed from by the compositor. One of the members had the day previous made a flourishing speech, which was reported in full. His name appeared at the top, in printer's parlance, in *lower case.* The proof-reader struck his pen across the name, and wrote on the margin "small caps." So the corrector followed the copy, as in duty bound, inserted the words literally, and the Philadelphia Gazette came out on that day with a close page, at the head of which were the words, "MR. SMALL CAP'S SPEECH."]

IRREGULARITY OF CLOCKS.—It is a well known fact, that one of the causes by which eight-day clocks go at times irregularly, and monthly clocks whose weights are much heavier, often amounting to not less than thirty pounds, stop suddenly, proceeds from the attraction which takes place between their leaden weights and the leaden ball of the pendulum, when they have descended just so low as to come on a level, and consequently very nearly in a state of contact with the pendulum ball.

And hence the reason why both the species of clocks, if the pendulum have not actually stopped, seem gradually a few days afterwards, to recover their wonted vigor and former accuracy; the attraction diminishing as the distance once more increases. Another very simple and common cause of inaccuracy in pendulum clocks of all kinds, arises from their not hanging exactly perpendicular. A very slight inclination to either side—so slight as to be unobserved by the eye—destroys the attraction of the ball to the true centre of the arc described by the pendulum when in motion. The artificial and natural impetus ceases to exist, and the pendulum naturally drops to a state of rest. Attention to either exposition will not only save time, but many dollars; and very possibly the time of a very long journey, to call in or consult the family physician of this invaluable piece of mechanism.—*J. of Com.*

JACK AT TRAFALGAR.—A veteran at the battle of Trafalgar, who was actively employed at one of the guns on the quarter deck of the Britannia, had his leg shot off below the knee, and observed to an officer, who was ordering him to be conveyed to the cock-pit, 'That's but a shilling touch; an inch higher and I should have had my eighteen-pence for it;' alluding by this to the scale of pensions allowed for wounds, which, of course, increase according to their severity. The same hearty fellow, as they were lifting him on a brother tar's shoulders, said to one of his friends, 'Bob, take a look for my leg, and give me the silver buckle out of my shoe; I'll do as much for you, some other time.'

MARRIAGES.—The King of England has withheld his approbation from an act of the Legislature of New Brunswick, authorizing the clergymen of four sects, beside the Episcopalians, to solemnize marriages, if the Governor is satisfied that they have been ordained to the forms prescribed by their sects. The King considers this a difficult matter to ascertain, and recommends that the act be amended so that *all religious teachers*, not following any secular employment, may solemnize marriages, a license for the purpose being granted them. He also recommends thas persons under twenty-one years of age be allowed to marry.—*Centinel.*

MOTIVE FOR PERSEVERANCE.—The London Temperance Magazine and Review speaking of American enterprise in regard to the subject of temperance, remarks:—"Unless we bestir ourselves, there cannot be a doubt but that the Yankees will soon outstrip us in every thing. A drunken man can never compete either in mental or bodily activity, with one who is strictly temperate, neither can a nation given to intoxication keep pace with that one that is abstinent. We may flatter ourselves if we choose; the facts are against us, and these it is impossible to deny."

WAVES OF THE OCEAN.—The largest waves proceed at the rate of from thirty to forty miles an hour; yet it is a vulgar belief, that the water itself advances with the speed of the wave. The form of the wave only advances, while the substance, except a little spray above, remains rising and falling in the same place.

ST. LOUIS, MO.—A letter from this place has been received, in which the writer remarks—"The progress of the cause in Missouri, is onward. The change of our habits in regard to the use of ardent spirit within the last few years, is obvious to even a causal observer. Drinking is becoming daily less *respectable*, and the laugh against temperance societies less frequent and loud than it used to be."

SHIP PAGODA.—The ship Pagoda of Boston, which was run down and abandoned at sea, on the 12th of March, by the ship William Pitt, was insured in Boston at $117,850, and was owned by Benjamin Bangs of that city.


**BOOK AND JOB PRINTING OFFICE.**

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.
HAVE A COMPLETE
**BOOK AND JOB OFFICE,**
And are prepared to execute
EVERY DESCRIPTION OF PRINTING,
In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

**EDUCATION.**

THE Spring and Summer Session of Mr. TRACY'S
***School for Boys,***
will commence on Monday, the 28th of April.
Lexington, April 9, 1834. 39–tf

**CABINET MANUFACTORY**
AND
***Upholstering Warehouse,***
MAIN-STREET, OPPOSITE THE MASONIC HALL.
**J. J. SHERIDAN**

RESPECTFULLY announces to the citizens of Lexington and vicinity, that he has permanently located himself in the above stand, where he intends to keep on hand, a general assortment of CABINET FURNITURE, of the most Fashionable kind—viz: Mahogany Pier Tables, with Marble Tops. Mahogany Centre, Dining, Breakfast, and Card Tables. Mahogany Carved, Plain, and Cherry High and Fancy Beadsteads, Grecian Sofas—Easy and Rocking Chairs. Hair and Moss Matrasses, &c. &c. Old Furniture repaired and polished. Funerals furnished on the shortest notice.

N. B.—One or Two Apprentices will be taken to the above business, if well recommended.

**To Cabinet Makers & Others,**

For SALE—a large stock of MAHOGANY VENEERS. Also in his Lumber Yard, in the rear of his house, Cherry Boards, Plank, Scantling, Clap Boards, &c. &c.
Lexington, April 2, 1834. 38–1y

**Sugar, Molasses, Coffee, &c.**

THE Subscriber has just received a supply of Fresh Groceries, among which are the following:
White Havana Sugar, New Orleans Brown Sugar, Plantation Molasses, Sugar house do., all new crop; superior treble-refined Louisiana Loaf Sugar, a new article; Gunpowder Tea, in canisters of 1 lb. each, $1 75; Double refined premium Table Salt, in loaves, from 25 to 37½ cents; Fine Table Salt in boxes or by the lb.; Fresh Mackeral; Salmon, in small kegs or by the lb.; best Bunch Raisins, in whole or half boxes, 25 cents per lb, or 5 lbs. for $1; Currants, the same; Soft-shelled Almonds, and Prunes; Spirits of Turpentine, by the bbl.; Best white Starch, by the box, or 12½ cents the single lb.; Shumard's Talaverian Vegetable Paste Blacking, by the dozen, or single boxes at 12½ cents each. Also—Mace, Nutmegs, Cinnamon, Cloves, Ginger, Alspice, Pepper, Lemons, Rice, Alum, Madder, Copperas, Indigo, Chalk, Glue, Rotten Stone, Venitian Red, Nails, &c. &c. Together with an assortment of Fresh Dry Goods, and a large assortment of Crockery and Glassware. J. J. SHERIDAN.
Main-street, opposite the Masonic Hall.
Lexington, April, 2, 1834. 38–1y

**Cocoanuts.**

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.
36–by 4 *doors below the Post Office.*

**JOHN M. HEWETT, Jr.**

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36–by

**NEW AUCTION**
***And Commission Store.***

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21–tf

**JUST PUBLISHED,**
*And for Sale at This Office, and at A. T. Skillman's Book Store,*
**"Strictures on Campbellism,**
*By THOMAS CLELAND, D. D."*
Price—25 cents single copy; 25 copies for $5
December 11, 1833.

**Hygeian Vegetable Medicine**
*From the British College of Health, London.*

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external. Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

*District Agents, Duly Appointed.*—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut *Maysville;* John R. Bryant, *Union Town;* J. Dudley, *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11–by

COPPER, TIN, AND SHEET-IRON
***MANUFACTORY.***
☞Sign of the GOLDEN COFFEE-POT.☜

**MILLER & FARRAR,**

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.
☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5–tf

**DISSOLUTION.**

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.
JOHN STEEL,
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

**BAIN & TOD,**

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.
BAIN & TOD.
Lexington, March 5, 1834. 34–tf.

**NEW BOOKS.**

BELL on the Hand, its mechanism and endowments, A Companion for the season of Maternal Solicitude, by Rev. Thomas Searle: The Child at Home, by Abbot; Miriam or the Power of Truth, a Jewish Tale; An Essay on the spirit and influence of the Reformation, by C. Villars; Example, or Family Scenes; Lectures on the Religious Education of Children, by S. R. Hall; Ellis's Polynesian Researches, complete in 4 vols.; Cicero, 3 vols., translated, being Nos. 8, 9, and 10 of Classical Family Library; Sunday Evenings, third part, No. 18, Boys and Girls Library; Montgomery's Lectures on General Literature, Poetry, &c., being No. 64 Harpers Family Library; The Three Histories, by Mrs. Fletcher, (late Miss Jewsbury;) James' History of Chalemagne; Russell's History of Nubia and Abyssinia; Dick on the improvement of Society; The Parlour Letter Writer; Social Evils, No 1; The Mechanic; The Life and Writings of Major Jack Downing of Downingville, written by himself.

Just Received and for sale at SKILLMAN'S Book Store, Main Street.

ALSO, a fresh supply of Abbott's Mother at Home and Abbott's Teacher
Lexington, March 19th, 1834. 36–by

MERCHANT TAILORS'
**FASHIONABLE STORE.**
No. 2, Cheapside, Lexington.

**WILLIAMS & WILSON**

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

*Cloths, Cassimeres & Vestings,*

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

*Ready-Made Vests & Pantaloons.*

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.--48–tf

**NEW GROCERY**
**AND PLANK YARD.**

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

*Also:* A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17–tf

**MIDWIFERY.**

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9–tf

**EDUCATION.**

THE Subscriber purposes to remove, in May next, from the city of New York, to the city of Lexington, Ky. in which place he designs establishing an extensive Institution for the education of

***Lads and Young Gentlemen.***

The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern parts of the Union, where the Subscriber has had 11 years' experience as a *Principal* of Institutions containing a large number of Pupils.

The course of studies will be *two fold.* First, *Academic* and preparatory to an entrance into any class of the University, or any of the American Colleges. Second, *English* and *Scientific*, comprising an extensive and liberal English education, including the French, Spanish and Ancient languages if desired, which course is designed especially for those who may not wish to enter either of the learned professions.

Pupils from abroad are required to reside in the family of the Principal or Professors. Competent and experienced Professors will at all times be employed.

TERMS.—Two Hundred Dollars a year for Board and Tuition, payable quarterly in advance. It is desirable that lads enter between eight and twelve years of age.

REFERENCE made to Bishop Smith of Lexington, Ky.; Rev. B. O. Peers, do.; Hon. H. Clay, do.; Bishop McIlvaine, Ohio; Rev. Luther Halsey, D. D. Pittsburgh; Bishop Onderdonk, City of New York; Rev. J. Milnor, D. D. do.; Rev. T. Lyell, D. D.; Rev. G. Spring, D. D.; Rev. S. H. Cox, D. D.; Rev. W. C. Brownlee, D. D. of the same city.

Further information may be had by applying to the Messrs. Van Dorens, Principals of the Collegiate Institute for Young Ladies in the city of Lexington.
J. LIVINGSTON VAN DOREN.
March 18, 1834. 26–tf

**VAN DOREN'S**
**COLLEGIATE INSTITUTE**
*FOR YOUNG LADIES,*

WILL be removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. Iucho, Professor of Music, from the city of New York, will be committed the Musical Department, assisted by an experienced Instructress.

Instruction in Drawing and Painting, will be given by Mrs. M. Turner of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the new arrangements of the Institute, *they will* be able to afford as great facilities and advantages for the complete education of young Ladies, as may be found in similar Institutions in the Atlantic States.

The regular exercises of the Institute will be resumed in the new Establishment on Monday, the 14th of April next. Application may be made and pupils received at any time previous.
ISAAC VAN DOREN,
LUTHER H. VAN DOREN, } Principals.
Lexington, March 19, 1834. 26–tf

**NOTICE.**

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.
THOMAS A. ANDERSON, M. D.
Lexington, Jan. 1, 1833. 27–tf

**Wanted to Hire,**

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Inquire at this Office.
April 2, 1834. 38–tf.

***Pure White French China.***

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.
JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29–tf

**STONE CUTTING.**

P. DOYLE, respectfully acquaints the citizens of Lexington and the adjoining country, that he has commenced the above business on Upper Street, opposite Dr. Short's. Having bought the entire stock of the late F. Walker, he is now prepared to execute work in the above business in all its various branches, equal to any in the United States, and on reasonable terms. He has on hand a variety of TOMB, HEAD and FOOT STONES, which he can furnish lettered in good style on the shortest notice, also,—Paint Stores, Mortars, Sills, Door steps, and Chimney pieces of every description.

N. B. He is also prepared at any time, to erect Monuments according to order.
Lexington, March 5, 1834 34–3m.

**L. DEPOORTER,**
**SURGEON DENTIST,**

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.
Lexington, Feb. 12, 1834. 31–tf

☞**TRUSSES.**☜
**JOHN M. HEWETT,**
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Washington Hotel,
*Corner of Short and Main-Cross Streets,*
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Badages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3–by